

...and we may be born again.

*The Christians Use of Christmas, to rejoice in
God his Saviour.*

A SERMON

P R E A C H D

At BEXLEY in KENT,

On Christmas Day 1741, and on Sunday after
Christmas Day 1742.

By HENRY PIERES, A. M. Vicar of the
Parish, some Time Student of Trinity-College,
DUBLIN.

K
Publish'd at the Desire of some of his Parishioners.

*This is the New [Gospel] Covenant, that I will make with
the House of Israel, and with the House of Judah in those
Days.*

*I will forgive their Iniquity, and I will remember their Sin
NO MORE—I will put my Law in their inward Parts,
and I will write it in their Hearts, Jer. xxxi. 31, 33, 34.*

*A new Heart also will I give you—I will put my Spirit
within you—from all your Filthiness, from all your Idols
will I cleanse you—I will save you from all your Unclean-
nesses, Ezek. xxxvi. 25, &c.*

*Believe ye that I am able to do this? As thou hast believed
so be it done unto thee, Mat. ix. 29.—viii. 13.*

L O N D O N:

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WHEREAS I have asserted here, that the Liturgy of our Eng^rlish Church is not to be understood but on those Gospel-Principles which this *unbelieving Age* have found out a new Name of Reproach for [Methodism] such are a deep Conviction of Sin, such a Sense of the Overflowings of Ungodliness, of the Pains of Hell as It detests under the Name, Dispair — such a present Forgiveness of Sins — such a present Salvation from the Power or even Indwelling of Sin, call'd in Scripture *Justification* and *Sanctification*; but by the World, *Presumption* and *Blasphemy*. Whereas I may be thought to have gone too far, in saying that our Daily Prayers are intelligible only on the Tenet's of those, whom the *World revile and say all Manner of Evil of falsely* for their Lord's Sake: for that our Service was compiled by Believers for Believers only; and for Believers in all States, whether under the Frowns of the World, or the Pangs of Conviction, or the Triumphs of Faith. Whereas, I say, I have gone so far: I have since thought, that so round an Assertion, may be call'd upon for Proofs. I therefore give two or three Instances for all, as this Occasion admits.

Who then that denies our Gospel-Principle of a present Forgiveness of Sins, on a true Repentance; and the Confession of an humble, lowly, penitent and obedient Heart: can understand what our Church means in her pathetic Exhortation by these Words, or indeed the End of such Confession, or yet the Design of such Assembling or Meeting together? Who on any other Principle can, without mocking God and laughing in his Face, pray him to restore them that are penitent, according to his Promises declared unto Mankind in Christ Jesu our Lord? Who that denies the Forgiveness of Sins in this Life (without which as there is no Love of, so there can be no Peace with God, Luke vii. 47. Rom. v. 1.) can pray in our Church's Words for his perfect Love, or that the Lamb of God which taketh away (the Guilt and Pollution of) Sin, would grant us his Peace? Who, again, that deny or explain away the New Birth and its great Mark the committing no Sin [1 John iii. 9.] can without Contempt of God's Word and plain Derision of our Divine Service, use that daily Prayer, Vouchsafe, O Lord, to keep us this Day without Sin: Grant that this Day we shall fall into no Sin; or that the rest of our Life hereafter may be pure and holy. For my Part, I believe with our Church, and therefore I pray with her, that God will be merciful unto me and forgive me my Sins — that it will please him to save and defend me in all Dangers, as well Ghostly as Bodily — that he will keep me from all Sin and Wickedness, from my Ghostly Enemy, and from Everlasting Death. And this, I have the sure Trust and Confidence he will do, of his Mercy and Goodness, through our Lord Jesus Christ.



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(1.) THE Meaning so much by Religion, as that it is the devoting again (a) the whole Man to GOD, *the Loving him with All our Heart, with All our Mind, with All our Soul, with All our Strength*; that it is *Holiness and Happiness*; for is not this Holiness (b) or *Saintship* (c) (though inspir'd by the most Holy) become a Term of Reproach? and are there not Thousands who (sufficiently happy in their idol Lusts, their *more Gods than one*) desire not to be so happy?—to say that Christianity is an *Uncion from above*, an *Inspiration* of the Holy Spirit *cleaning the Thoughts of our Hearts*, and restoring the *lost Image of GOD* in the Soul; for do not all Men of Sense look upon this Inspiration (whatever Notions some simple ones of old might have of it) as a Thing that we have no need of in these learned and refined Ages?—the Understanding so much by Sin as that it is a Participation of the Nature of the Devil, of the *unclean Spirit* (d) in all Shapes, as Grace is a Partaking of the Divine Nature (e)—that this Sin is the *Complexion* of every *unrenewed Heart*, notwithstanding all the Force of human Education, or heathen Morality, and odious to the *Searcher of Hearts*, though Temptation, Occasion, or outward Circumstances be wanting to produce the *latent Evil* into act—the Understanding so much by Salvation, as that it is a *present Redemp-*

(a) Religo to bind again. (b) 1 Pet. i. 15, 16.
(c) 1 Cor. i. 2. (d) Luke viii. 26—37. John viii. 44.
(e) 2 Pet. i. iv.

tion from Sin and Satan ; a Redemption 'from the two great Evils of the Fall, Guilt and Pollution.—By Justification, that it is a *sure Trust and Confidence, that my Sins are forgiven me, and that I am restored and reconciled to the Favour of God* (f). That it is a Reversing the Sentence, *In the Day that thou eatest thereof thou shalt surely die* ; that it is Pardon and Peace with God—the Understanding by Faith, that it is a Divine Power, or the Gift of God (g) ; that it is the Evidence of Things not seen, the Evidence of them, I say, because promised by the God of Truth, who cannot lye : the Substance of Things hoped for, (h) or the now laying-hand-on, the Possessing all the Blessings of Christ's Mediation, summ'd up, in Pardon (or Forgiveness) and Holiness ; in a Word, that it is peculiarly that Grace whereby we do apprehend and take hold upon the Promises of God, touching the free Pardon and Forgiveness of our Sins (i) : The daring to assert, that neither Morality nor Civility are Christianity ; for that Christianity is infinitely above the most exalted Ethic Virtue ; and that though every Christian is strictly Moral, yet every moral Man is not a Christian.—The presuming to say, that any are Unbelievers in a Country where Christianity is generally professed, though there be such a Cloud of Witnesses, though without inward holy Tempers (or at the least an uneasy Sense of our want of them, and an unsatisfied Thirst after them) and outward good Works flowing from them (flowing from the Love of God) as its FRUITS (k), there is no Faith ; though there be all the scriptural Marks of Unbelief in Men of all Denominations, sacred, civil, and profane ; though Covetousness (that Idolatry) or Love of the World, and Profaneness, and Perjury, and Injustice, and Sensu-

(f) See Hom. on Justification. (g) Eph. ii. 8. Phil. i. 29.
(h) Heb. xi. 1. (i) Second Hom. on Repentance. (k) See the 12th Article.

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ality overspread the whole Land as a Flood——the daring to say, that the Doctrines of the Church of *England* are neither preached nor practised (generally) though so many Pulpits and Lives witness hereto; and though nine out of ten of all the Sermons that have been published for some Years, prove it beyond Dispute, if compared with the Liturgy, Articles, and Homilies of our excellent Church——the saying, in short, that the *Christian Religion* requires *Perfection* or the *Love of God with all the Heart*, or a Soul in whom the *Love of God is perfected* (*l*)——the saying, that the *Christian Religion*, as distinguished from what, alas! is now every where taken for it, (*a bare Rational or heathen Morality*,) is an Inward, Almighty Power (for all Things are possible to him that believeth) creating Man a-new in his original Rectitude, converting the inmost Soul, and breaking out into Love and Obedience to God and Man (*m*).——The asserting these and such like Things, though from Scripture, from our old Reformed Church, and from Matter of Fact, must be “*going too far*:” Why? because *all* the World, both good and bad, both Pharisees and Sadduces (*n*) are offended at them (*o*).

(2.) But does this *Mountain of Contradiction* make for us, or against us? Does it shew whose

(*l*) 1 John ii. 5. 1 John iv. 12.

(*m*) Blessed be God for the *Beginnings* of a restored Discipline to his *English Church*! Our Brethren *Wesleys* would as soon permit a Thief, a Murderer, a common Swearer or Blasphemer of God, a Fornicator, or a Drunkard, to continue in their *Body bands* as they would a Transgressor of the Laws of the Land, or one who defrauds the King of his Duties. They render to *Cæsar* the Things that are *Cæsar's*, as unto God the Things that are *God's*. They cannot rob their Father and say it is no Transgression. As they cannot resist the Ordinance of God, so are they not only strict in inculcating Obedience to his Majesty, but in rendering to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, &c.

(*n*) Mat. xvi. i. Luke xxiii. 12. (*o*) Luke vi. 22, 26.

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Disciples we are, or want to be, or does it not? how undesignedly, yea, how maliciously does the World confer upon us, and entitle us to, our Lord's Blessing (p). But hold, Sir, "the World is now Christian, and therefore does not unjustly censure you." And is this World *Christian* indeed, that is, anointed with the Spirit of God, or does it only think so? or does it not rather desire, to think nothing at all of the Matter? or, perhaps, does it not know that so much is implied in the Word CHRISTIAN? or is not this also "going too far?" If the World be Christian indeed, (which without that CHRISM, that *unction*, that *Inspiration* (q) which it professedly despises, it cannot be) it is something extraordinary, unless Christianity be but a bare Name. Our Lord says, the World could not receive the Truth in his Days (r). And does it now, after so continued an Abuse of Grace? after so barefaced a Contempt of the finishing Work of Redemption, the Gift or *Indwelling* of the Holy Ghost, which is every Believer's purchased Right (s)? after that the Spirit of God and of Glory is on its Part so evil spoken of

(p) Mat. v. 11, 12.

(q) See our Church's Sense of this Divine Gift in almost all her Prayers, particularly those for the King, the Royal Family, and the Clergy (as well Archbishops and Bishops as other Pastors and Curates) her Collects at the Beginning of the Communion-Office; for Whitsunday; for the fifth Sunday after Easter; for the 9th and 19th after Trinity; her Form of publishing the Gospel Terms of Salvation; of declaring and pronouncing to All (let them have been never so great Sinners, provided they truly repent and unsignedly believe) the Forgiveness of their Sins; and above all in her Divine Office of Confirmation.

(r) John xiv. 17.—xv. 18, 19, 20, 21.

(s) See Confirmation-Office. Were Children duly prepared for Confirmation by those [God-fathers and God-mothers] who solemnly undertake to do it, were they taught the Sense of their Catechism every Sunday and Holiday according to Canon; and were this Office administered frequently and parochially as the Children in every Parish come to a competent Age, especially were

it

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of (*t*) ? For my Part I need no other Proof, that Christianity (to which the World has given a new Name of Reproach) is preached by the *Foolish*, the *Weak*, the *Base*, the *Despised*, than that it is so universally opposed by such a World.

(3.) But after all, I must confess, this Argument concludes not ; for, (O subtle Serpent ! O deceitful Heart !) who are of the World ? this World that lyeth in the *wicked One* ? why, no Body. For, tho' *all*, all Orders and Degrees of Men are happy in the Creature, happy in their *promised* Independence on God (*u*), though happy, I say, all Men are in the Riches, the Honours, the Pleasures of this Life (some more decently *as they think*, others more freely, and with less Hypocrisy) yet *all*, all argue themselves *out of* the World. To be sure none are of this World *that knoweth not Christ* (*w*) ; much less are they of this World that *batheth him* (*x*).

(4.) But again : To say that our Church means *so much* by her present Festival, as *that Christ was born, that we may be born again* ; or *that she intends by her other solemn Seasons, that his Merits, ALL that He was (as Mediator) should be applied and brought home to our Souls* ;—*that his Circumcision, his Epiphany, his Presentation in the Temple, his Conception, his Fasting, his Crucifixion, his Burial, his Resurrection, his Ascension, his sending down the Holy Ghost upon his Church, should all of them have their Effects upon our Hearts*, should all of them be wrought over again in us—or (to express it better in her own Words) *that by the MYSTERY of his holy Incarnation, by his holy NATIVITY and Circumcision, by his Baptism, Fasting, and Temptation, it administered in the Divine Spirit it breathes* ; what a Blessing might we not expect from God in his own Ordinance ? and how effectually would it stop the Mouths of Anabaptists, &c. and answer all their (reasonable) Objections against Infant-Baptism ?

(*t*) 1 Pet. iv. 14. (*u*) Gen. iii. 5. (*w*) John i.
10. (*x*) John xv. 18, 19, 20, 21.

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we should be *delivered* from our *Conception* and *Birth* in Sin ; (y) from our *original Sin*, and from the Guilt and present Damnation thereof ; that by his *Agony and bloody Sweat*, by his *Cross and Passion*, by his *precious Death and Burial*, by his *glorious Resurrection and Ascension*, and by the *Coming of the Holy Ghost*, we should also be *delivered* from the Pollution and Defilement of Sin ; from that Love, that *Idolatry* of our impure Affections, which (till washed away by the inward and *spiritual Grace* in Baptism, *viz.* *the Death unto Sin, and the New Birth unto Righteousness*) (z), render our Souls unfit and *incapable* of enjoying God.—The asserting, that we have so near a Concern in every Thing that Christ did, or that every Thing he was, was for our Sakes, as the several Steps which the Wisdom of God had appointed for our regaining his lost Image, or the *Ways* whereby he must bring *many Sons to Glory* (a).—That He must therefore be *conceived* or *formed* within us, (b) or *dwell in our Hearts* — that we must with Him be *circumcised* in Heart and Spirit (c)—that He must be *manifested in us* (d), manifested, *to destroy in us the Works of the Devil, and make us again the Sons of God and Heirs of eternal Life* (e), — that we must be *presented to him with pure and clean Hearts*, (f) Hearts cleansed from that *adulterous Love* of the World, which is *Enmity to God* (g); — that our Hearts and all our Members *must* be mortified *from all worldly and carnal Lusts*, and be *subdued to the Spirit* (h); — that by such Mortification of our corrupt Affections, *we must be buried with Him* (i) — that we *must rise NOW from that spiritual Death*, that

- (y) See the Beginning of Publick Baptism. (x) See Church-Catechism. (a) Heb. ii. 10, 11. (b) Gal iv. 19. (c) Collect for the Circumcision. (d) 1 John i. 2. (e) Collect for the sixth Sunday after Epiphany. (f) Collect for the Purification of the Virgin Mary. (g) Jam. iv. 4. (h) Circumcision and first Sunday in Lent. (i) Collect for Easter Even.

Death of Sin, (k) which God pronounced on the Fall; and *bereafter* from the Consequence of it—
 that together with *the Fellowship of his Sufferings, we may know the Power of his Resurrection* (l)— that
 we may in Heart and Mind ascend with Him (m)—
 that by his holy Spirit we may have a *right Judgment in all Things, and evermore rejoice in his holy Comforts* (n);—in a Word, that being *perfect in Love*, we may be *as our Master* (o); *that as he was, so we may be in this World* (p). “The advancing
 “these, and such like Doctrines, must not only be
 “going too far,” not only exceeding the Sense of
 “both Scripture and Church, both of present and
 “former Times, but it must be (as the worthy
 “Preacher and learned Doctor says) *being Righteous overmuch*; for it is contrary to our Sense of
 “Things, and to our Practice for several Years;
 “and, is not Custom almost as sacred as our Com-
 “mon Law? It is above what we ever understood
 “from the Bible, and can we not read it, and have
 “we not common Sense to judge of it? Now, what
 “Sense or Reason requires this *Conformity to Christ and his Cross?* Who understands by our Church’s
 “Ordinances or Appointments, the being made
 “like him, or the having in us what you call *the Mind that was in Christ?* Away, away with such
 “blasphemous Pretensions. We always thought
 “(and our Practice has been accordingly) that the
 “Church had appointed these Seasons for Recre-
 “ation and innocent Diversions. Nay, what is *still*
 “worse than all, *this* is making our Church coun-
 “tenance, if not maintain, the Doctrines of the
 “Methodists.”

(5.) But here I beg Leave to interpose. All to whom

(k) Last Collect in the Burial Office, and John v. 25. John xi.
 24, 25, 26. (l) Phil. iii. 10. (m) Collect for Ascension Day. (n) Collect for Whitsunday. (o) Luke vi. 40. (p) 1 John iv. 17.

that

that (undesignedly) good Name is given, whatever they may pretend to from Scripture, do not *mean* to maintain the Doctrines of our Church, though founded upon Scripture; but *professedly* bear Ill-will to our *Sion*, and with the Children of *Edom*, cry, *Down with it, down with it, even to the Ground.*

(6.) How fain would I here draw the Mantle of Love over the Errors of some who are call'd by this Name, for I would hope (in *some Things*) they were sincere and undesigning; but that the Truth (especially the Truths of Scripture, and our *scriptural* Church) is not to be sacrificed even to Love itself. If I am a *Methodist* then (and would to God I *were*, according to the general Character (*q*) given of them, without Regard to this or that Church.) If I am a *Methodist*, I desire to explain what Class I am of.

(7.) Indeed I can't but say my *Nature* inclined me much to that Branch of them that is come from abroad; who I would hope *innovate* upon their own Church (bold to strike out a new Light!) or I do not understand them. I was much taken (on my first Acquaintance) with their *Sweetnesses* and *poor Sinnership*, which I now find to be a very *equivocal* Term, and much abused by many of their Converts. I improved it, as others do, into something worse than a bare Truce with Sin. I could make a *worldly* Religion of it, and poor Sinner as I was ("for Religion consists not in *Externals*") could conform to the World, to the *Lusts of the Flesh*, to the *Lusts of the Eye*, to the *Pride of Life*, and was glad to hear that I must sin "in order to keep me humble:" But I have since discover'd, that there is no Sin without Pride; that all Sin is Pride, is the Effect of that Spirit of Independence on GOD, which Satan inspired into the whole Race, when he said

(*q*) See Mr. *Wesley's* Character of a *Methodist*, as also his Principles of Methodism.

(quoting)

(quoting God's Authority with a Lye in his Mouth)
Ye shall be as Gods yourselves : And that if this Principle of theirs be true, he that is the greatest, the most daring Sinner, must consequently be the bumblest Soul. One thing I liked indeed; I liked much their laying such *Stress* upon the *Blood* and *Wounds* of the Lamb for (from the *Bottom* of my Heart) I believe, that a *sure Trust and Confidence* in *them*, as of the Son of God, is the *Rock*, upon which the Church of Christ is built, and that till we are justified by Faith in *them*, as taking away the Guilt of Sin ; till we know, says St. John, (thus without all *Doubt* will the God of *Truth* have us rely on his Promises) till we know that God is reconciled to us, and that we have that Redemption through the Blood of his Son, which the Apostle calls the *Forgiveness of our Sins* ; we are in no Capacity for a *second Blessing* or *Benefit*, as the Apostle speaks ; or are not Subjects capable of receiving those Graces of the holy Spirit, that are the *New Creation*, or the *restored Image* of God in the Soul. So absolutely true is the Gospel-Scheme of Man's Salvation ! that *Justification* must go before *Sanctification*; that God must be *reconciled* to us, and we to him [2 Cor. v. 19, 20] before he will confer his choicest Blessings upon us ; before we can have full Redemption from the Power as well as Guilt of Sin ; before we can enjoy the *Fullness of the Blessing of the Gospel* ; before we can arrive at the *Measure of the Stature of the Fulness of Christ*.

(8.) But then, why we must do *nothing* but lay this Foundation *always* ; especially, as St. Paul says, the *Principles* of the *Doctrine* of Christ, such as *Repentance from dead Works* and *Faith towards God*, &c. are to be left, or not *always* to be dwelt on, but that we must go on to *Perfection*, viz. that *Love towards God and Man*, the *Fruit* of this justifying Faith in all its blessed Fruits: or go on to raise the

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Superstructure on this Foundation, so compleating an *Habitation of God through the Spirit*: the Reason of this I say I cannot understand. And indeed I am as much at a Loss to reconcile some others of their carnal Doctrines to the Scripture, “*but inward Re-velation is to set aside the outward written Word*” (such as their Stillness, for I find our Lord’s striving to enter, his Violence, [Mat. xi. 12.] and his Apostle’s *Work of Faith and Labour of Love*, to oppose it— their utter Denial of the very *Being* of all *Means of Grace*: (I should be glad to know what they understand by St. Paul’s *εντιληψεις*, 1 Cor. xii. 28.)—their utter Detestation of the Law of God, which they will not allow even in its *condemnatory Power*, as a *Schoolmaster to bring us to Christ*; though their favourite Apostle says of himself, *I am not without Law to God, but under the Law to Christ*. I pray God to increase my Moderation towards them, as theirs towards our Church is quite extinct; for that they despise us, nay, that they have no *Love at all* for us is evident (if from nothing else) from their not suffering the few weak *Proselytes* they have made among our *English Clergy* (*και υμεις τεκνα*) to continue in their Church Livings. O! that I could speak to these Men with the Power of an Apostle, and convince them (all-knowing and sufficient as they are) that there is yet a more excellent *Way* than theirs: that *though they speak with the Tongues of Men and Angels, and though they have all Faith, the miraculous Faith (r) of removing Mountains, and have not that Faith that worketh by Love, that Charity, the Love of Man; without which they cannot have the Love of God (s); (for these two Laws hang together,) they are but sounding Brass, or a tinkling Cymbal.*

(r) Mat. vii. 21, 22, 23. (s) 1 John iii. 14.—iv. 7, 20, 21.

(g.) Another

(9.) Another Party there is, whom the World call *Methodists* also, who have as little Regard for the *established Church* as the former; witness the Effects of that Spirit about a Century ago. “But the “*Elect* can do no Evil,” “once in Grace and al-“ways in Grace,” “God beholds no Iniquity in “*Jacob*.” These Men, with a *Hail Mistress*, call the Church of *England*, our *Church*, on the Account of one Article, which they do not understand. And therefore *imagine* it to favour their darling Doctrine (the Product of *Pride*, *Self-love*, and *Ill-will* towards *Men*) their darling Doctrine of *absolute, unconditional Predestination* to endless Happiness, or eternal Damnation. But that the 17th Article, though it talks of an *Election of Grace* in the Apostle’s Sense, or (if they chuse rather) that *eternal Purpose*, which God purposed in Christ Jesus our Lord, in which ALL MEN may see what is the Fellowship of the Mystery, which from the Beginning of the World hath been hid in God (t); that God, who is loving to every Man, and willeth All Men to be saved: that the 17th Article, (notwithstanding Modern Authorities, which are of no Weight, since the purest Ages of the Church for four hundred Years never mention this SECRET DECREE) that the 17th Article, I say, maintains not their favourite Decree, is very plain, both from the Conclusion of it, as also its Inconsistency (in their Sense of it) with the 31st Article, and the Liturgy (u) and Homilies of our Church (w). The Conclusion of the 17th Article runs thus: *Furthermore, we must receive God’s Promises in such wise as they be generally set forth to us in holy Scripture*; that is, as they All confirm and relate to the first great Promise

(t) Ephes. iii. 9, 10, 11.

(u) See (in particular) the Consecration Prayer Communion-Office, the Sacrament of our Creed, in the Catechism: (w) And the Homily for Good-Friday.

(x) made in favour of the whole lost Race in the Seed of the Woman, in whom all the Nations of the Earth should be blessed ; would but the Individuals thereof come to Christ for Life (y) on his own Terms of Faith and Repentance. But by All Men, say they, is meant only some, and the whole World (z) is only a figurative Expression for the World of Believers. For once I will give them Leave to make use of this Mode of Speaking, provided they will by it explain to me the tenth Verse of the fourth Chapter of St. Paul's first Epistle to Timothy ; for then I conceive the Words must run thus : *He (Christ) is the Saviour of all Believers, especially of them that believe.*

As all Methodists then, do not maintain the Doctrines of our English Church, as some of them deny her common Salvation, (a) that Faith which was once delivered to the Saints — as some of the Elect (as they call themselves) deny yet the great Mark of Election, a Conformity to Christ (b) in his Holiness and Sufferings — as some receive not whole Christ, receive him not as their King, to rule in their Hearts, and (as the promised Bruiser) to slay his and their Enemies totally — as some receive the Gospel but by Halves, that is, are willing to be justified, but not sanctified (if Justification can be compleat in the Soul without ensuing Sanctification) willing to be justified I say, willing (for their own Sakes, through Love of Self and not of GOD,) to be freed from the Penalty or Punishment of Sin, but care not to be saved from Sin (c) itself ; and beg to be excused parting with their idol Lusts, (which indeed is still but the Religion of unawakened hypocritical Professors in a new Dress.) As this is the Case, if I am a Methodist, I beg Leave (as I have said) to explain what Class of them I am of. Though then I be the least of all, and am not

(x) Gen. iii. 15. (y) John v. 40. (z) John ii. 2.
(a) Jud. ii. (b) Rom. viii. 29. (c) Matth. i. 21.

meet to be call'd a Methodist, because I also persecuted this Sect, which is every where spoken against, I would not be thought to be of them who are gone out from those who were first branded with that Appellation; for indeed had they been of them, they would no doubt have continued with them; but they went out that they might be made manifest that they were not of them. Those, I mean, who equivocate and trifl with the one End of the Gospel, the putting off the old Man and the putting on the Lord Jesus Christ, the being created again in Righteousness and true Holiness, or the being made again Partakers of the Divine Nature. I would not be counted among them that shift off all the Tests of a Disciple of Christ, such as Conformity to his Cross, Obedience to his Commands, Words, and Sayings [John xiv. 21, 23, 24,] (for indeed to such as believe these are not grievous;) such are also brotherly Love and Holiness or Purity, that is, the Love of God. I would fain have a single Eye, and having counted the Cost, take up his Cross and follow Him. I would in particular rank myself with those who stick close to the Scriptures of God: And tho' we say (agreeably to both Scripture and our Church in her first Homily) that no Man can understand the Scriptures, nor (indeed Experience shews it) our own Liturgy, though they be read every Sabbath Day, unless we are taught them of God, unless Christ open our Understandings; though we say, that no Man understands the Scriptures especially, farther than he experiences them in his own Heart; yet we say, that the Scriptures are all-sufficient, and that all inward Revealings (as some may call them) that are contrary to the written Word, that are whimsical, light, or visionary, not to say evasive of the Tests of Christianity, Love and Obedience to God and the King; that all such are to be detested as Enthusiasm, as false Proprietism, as the Illusions, as the Snares, as the Works of the Devil.

Let all Things be brought to the *Law and to the Testimony*, for God cannot contradict himself, nor say one thing seventeen hundred Years ago, and another now. In fine, I desire to be understood, to be in the Number of *those* who love our poor Church, in Opposition to both foreign (and more to be lamented) *filial* Enemies; of *those* who do not forsake her, because she is old and declining; but who struggle and contend to maintain her *Primitive Constitution*, in which I desire to *live and die*, at least till I can find a better. But, where is it yet? I desire to be in the Number of those who love her *Establishment by Law*, which, except in Point of Discipline (which she herself laments, and confesses to be wanting) (d) is nearer the *Apostolical* than any Church now upon Earth; and indeed had been to this Day as Apostolical in Life and Power also, had we, from the Beginning, had a *wholesome Discipline*: for so much of the Cross is so *absolutely necessary*, that no Church without it can grow up into an *Habitation of God thro' the Spirit*. I will be bold to say, at least, that had her *Stewards* been *faithful* (e) to her sacred *Depositum*; had they *invariably preached* those Doctrines which her pious Reformers sealed with their Blood, we had neither become so *infidel* and *prophanes* a People; nor had there been one Dissenter for a Hundred that there are among us.

(10.) But, blessed be God, that in the general Inundation of Deism, or Natural Religion (which alas! many who call themselves Christians do not yet come up to) the *Name* and *Form* of Christianity is still left—blessed be his holy Name that in the midst of *Infidelity* and *Prophanes* (among other Deliverances and Mercies to a provoking People) he has *biterto preserved* us a Seed while Men slept, alas! how long! Blessed be his Name, that our

(d) See her Commination Office.

(e) 1 Cor. iv. 1.

P R E F A C E. xv

Articles and Homilies are not yet repealed; but that there is something left whereto to return; blessed be his Love and Wisdom, that he has so united our Ecclesiastical Constitution to the Crown of England, that the one cannot fall without the other; and may they long continue to establish and support one another! I am sure the Spirit of our English Constitution can never think ill, much less rebel against his Majesty (f).

(ii.) But, alas! what is all this, say the German Enemies to all human Establishments? What is this Constitution without Power and Life? Indeed even this is a Blessing, and a great one too; it is that Blessing which the Church of God enjoyed while our Lord (who came to quicken it with Spirit and Life) was upon the Earth; that Church of God which put the Son of God to Death; to which (nevertheless) were committed the Oracles of God; who were Israelites, to whom pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises, whose were the Fathers, and of whom, as concerning the Flesh, Christ came; who yet were overthrown with an Overthrow, as in the Overthrow of Sodom. It is that Blessing, which the once famous Seven Churches of Asia (through the Forbearance and Long-suffering of God) enjoyed, long after they had lost the Power of Christianity; but which now, alas! is utterly sunk in the Darkness of Mahometism; for Christ is not so much as named amongst them. And what was all this owing to, but to their outside Religion, their Name without the Power, their bare Faith of Adherence without Works, their Justification in Unsanctification, their believing (as they fancied) without doing Righteousness, their Luke-warmness proceeding from their Evil, their double Eye, divided between

(f) See her Homilies against Rebellion.

xvi P R E F A C E.

God and the World? It was owing to the numerous Sect of the *Nicolaitans* (a Sect more numerous now than ever) who call'd themselves the *Children of God*, and yet lived in Disobedience to his Laws, and put these two *Things* asunder which God has inseparably joined together, viz. *Justification* and *Sanctification*. It was owing to their *human Wisdom* that would reconcile and join together what God has put asunder, the Love of God and *Mammon*; in a Word, it was owing to their having neither Ears to hear, nor a Heart to understand our Lord's kind Threat; and loving Admonition to them: *Remember from whom thou art fallen, and repent, and do the first Works, or else I will come to thee quickly, and will remove thy Candlestick out of his Place, except thou repent.* Repent, or else I will come to thee quickly, and will fight against thee with the Sword of my Mouth. I gave her Space to repent of her *Fornication* (her adulterous (g) Love of the World) and she repented not. Behold I will cast her into a Bed, and them that commit *Adultery* with her into great Tribulation, except they repent of their Deeds.

(12.) O! that we could see, that *these* and other such Instances in Scripture, both of God's *Forbearance* and *Vengeance*, are our *Examples*, upon whom the *Ends of the World are come!* O! that we could see the Signs of these, even *these* Times! for, is there not a general Awakening all over the Land? a Critical Time for *England*? perhaps the last Offer of the Power of the Gospel! If embraced, how *Christian* may we become! if rejected, how soon may we expect to share in the Judgment of the *Afian* Church, have our *Candlestick* removed from us, and the very *Form* and *Name* of *Christianity* quite taken away?

(13.) For, after all, what is the finest *Constitution*

(g) James iv. 4.

in

in the World without *living* Members, without breathing its Spirit, and *practising* its Rules?

*Quid Leges sine moribus
vane proficiunt?*

Can a *Primitive Liturgy*, *Articles*, and *Homilies*, make a Church, say the *Germans*? Indeed they cannot ; no more than the *dead Letter* that killeth, no more than the *Word not mix'd with Faith*, no more than *unexperienced, unfelt, unpracticed Scriptures* can make a *Christian*. For although *Name* and *Formality* may do for those who referve their *Sensations* for the dearer *World*; who therefore *put off God with Air and Notion*; who therefore plead against all religious *Feelings*, all spiritual *Experiences* of *Sin and Grace*; every *Christian*, every *anointed one*, has his *αισθητήρια*, and those *γεγυμνασμένα* (*b*), *exercised or proved*; every *Christian* has an *inward θωμα*, which others wanting, the Apostle calls *αδόκιμος* (*i*) *Reprobates*, or more properly such as have no *Proof of Christ*; no other *Proof of pardoning or cleansing Grace* thro' him, than they have of *Augustus*, or *Tiberius Cæsar*, in whose Reigns he lived and died,—a meer *Hearsay*, a vain *Πατροπαραδότον*, from which the Apostle says (*k*) we must be *redeemed with the precious Blood of Christ*.

(14.) Though then we prize our *Establishment*, though we bless God for preserving it *biterto*, though we praise him for the Means of *Grace* afforded us therein, yet we agree with the *Germans*, that the *Church of Christ* is neither *Paper* nor *Letters*, neither *Words* nor *Form*, but that *it is a Body of faithful or believing Men* (*l*) ; a *Body of Men justified and sanctified by Faith that is in Christ* (*m*) ; or

(*b*) Heb. v. 14. (*i*) 2 Cor. xiii. 5. (*k*) 1 Pet. i.
18, 19. (*l*) 19th Article.
(*m*) See the *Gospel* in St. *Paul's Commission*, Acts xxvi. 16,
17, 18.

if some of them be not so *bitterly*, yet (being *reproved* of Unbelief and Sin) *hungering* and *thirsting* till they be so ; (n) *mourning*, (o) and *refusing* to be comforted till they are so ; yea, (*having Faith to be healed*) knowing *assuredly* that they shall be so in this *Life*, because God is true ; because he cannot deny himself ; because he is *faithful and just to forgive them their Sins, and to cleanse them from all Unrighteousness*. But here also we differ from the *Germans* ; they say there is no such Body of Believers in *England*, and therefore will not join in Communion with us ; we assert that there is ; and that, (notwithstanding the *Infidelity* of the Body of the People, notwithstanding the *outward Formality*, the *bare Philosophy* of her good ones, who *so love God and Mammon!*) there are Thousands who are in Christ true Believers, and that on the Doctrines of the *English Church* ; on the Doctrines of the *English Church*, I say. We know, that there are Numbers ; and many more (we hope) than we know, or than know us, (for is not the *Sound gone out over the whole Land?*) who *love and live the English Constitution, and upon her scriptural Principles form a blessed Communion of Saints, going on to Perfection* (p).

(13.) Blessed be God, that the Night of *In sensibility* and *spiritual Slumber* is far spent, and that the Day of Spirit and Power is at hand — that the dead Letter of our Constitution begins to be quickened — that the dry Bones of our Form (as insignificant as the *killing Letter* of the Scripture, without our Lord's *Spirit and Life*) (q) begin to be *cloathed upon with Flesh and Sinews* ; for indeed the Spirit of the Lord is breathing on them (r). Blessed be God, there are many of our *English Church*, to whom (the *formal Cloud* being passed over) the *Sunshine, the Power and Life of our Liturgy* begins,

(n) Mat. v. 6.
(q) John vi. 63.

(o) Mat. v. 4.
(r) Ez. xxxvi.

(p) Heb. vi. 1.

P R E F A C E. xix

and to many has shined out in its full Strength and Lustre ! Many there are that feel the Strength of its every Word ; who feel the Remembrance of their Sins to be grievous unto them, the Burthen of them to be intolerable, yea miserable Sinners (miserable, because Sinners) Words, (alas ! how long !) without Meaning ; and repeated frequently with unaffected gay Lips. Many there are who experience that they have no Health in them, nulla salus, no Salvation, no saving Health—who feel what she means by her *Death of Sin*, her *Wretchedness*, that *Wrath* of God, those *Crafts* and *Assaults* of the Devil, that *Pride*, that *Hypocrisy*, that *Malice*, that *Hatred* of God and Man, that *Blindness* of Heart, that *Hardness* of Heart, that *Contempt* of God's Word and Commandment ; yea, that *Damnation* (for every one that believeth not [ηδη οὐκέπιται (s)] is now in a State of Damnation) which she deprecates : and who in this Sense pray for a present Salvation from them in her own affecting Words, *Good Lord deliver us* — *O Lord, arise, help us, and deliver us for thy Name's sake*—Deliver us from these fallen Tempers of our Hearts, these inward Diseases of our Apostate Spirits, which are the Source or Spring of our lesser outward Sins : *O deliver us from them for thy Name's sake, thy Name Jesus*, in which alone is Health and Salvation ; thy Name Jesus which *saveth thy Believers from their Sins* (t). Many there are who thus reproved of Sin (and indeed they only can join in the Prayers of our Church ; for what *Sighings of a broken Heart*, what *Afflictions*, what *Sorrows* do the *Staring insensible* feel ?) Many there are, I say, who, *heavy laden*, and groaning under the Reproving of the convincing Spirit, cry out in great Sincerity of Heart, ‘ *Graciously look upon our Afflictions—pitifully behold the Sorrows of our Hearts—mercifully forgive the Sins of thy Peo-*

(s) John iii. 18.

(t) Matt. i. 21.

' ple, O Son of David have Mercy upon us, O Lamb
 ' of God that takest away the Sins of the World, do
 ' thou grant that Peace, which thou hast purchased
 ' for us, to our troubled Souls. O Son of God, we
 ' beseech thee to bear us (u). And we confidently de-
 ' sire, that thy Mercy may be shewed upon us, as
 ' we do put our Trust in thee. For that we make not
 ' our own Works a Condition of Salvation, we ap-
 ' peal to thee, who seest that we put not our Trust in
 ' any thing that we do (w), but that we lean only
 ' upon the Hope of thy heavenly Grace.(x) Many (we
 bless God) there are who, though proud Pharisees
 they were in their unawakened State; are now con-
 tent to be saved as *Harlots* and *Publicans*: who not
 only give that bare assent to the *Word of Truth* that
 they do to profane Story, but who know and feel
 that there is no other Name (or Thing) under Hea-
 ven, given unto Man, in whom and through whom they
 can receive Health and Salvation but only the Name of
 our Lord Jesus Christ (y). Who feel in themselves the
 Working of the Spirit of Christ, mortifying the Works
 of the Flesh, and their earthly Members, and drawing
 up their Minds to high and heavenly Things; by which
 their Faith of eternal Salvation (to be enjoyed through
 Christ) is greatly establish'd and confirm'd (z). Many,
 in a Word, there are, (and indeed there is no un-
 derstanding our ancient Constitution and primitive
 Liturgy, but upon the simple, old fashion'd Principles of
 those, whom our Modern Churchmen cast out.) Many
 (I say) there are, who convinced of Sin and Unbelief,
 of Righteousness and Judgment also (a), experience the
 full Sense of what our Church means by her perfect
 Forgiveness (b), her perfect Love (c), her Renewed-

(u) See Liturgy of the Church of England. (w) Collect
for Sexagesima. (x) Collect for 5th Sunday after Epiphany.
Compare a late Pastoral Letter.

(y) See Visitation-Office. (z) 17th Article.
(a) John xvi. 8, 9, 10. (b) Collect for Ash-Wednesday.
(c) Collect at the Beginning of her Communion Office.

ness or Regeneration (*d*), her Life of Righteousness, (*e*) and her Power and Strength to have Victory and to triumph over the Devil, the World and the Flesh (*f*), (*g*).

(14.) O! may God increase (and indeed he hears this Prayer) the Number of those, who thus breathe the true Spirit of our Reformed Church, and look for Salvation in her edifying Communion! And to this End may he bless, may he pour down his choicest Blessings upon her labouring Sons, her two Sons of Thunder in particular, who can abundantly testify in Truth; that the Devils, the unclean Spirits, the unclean Spirits of Unbelief, batred of God, Love of Self and the Creature, Pride, Self-will, Sensuality, Anger, blasphemous Cursing and Swearing, &c. are (though they be nothing and desire to be nothing) subject to them through Christ's Name. O! may God send forth more such Labourers into his Harvest! May all the Priests in the Land become obedient to the Faith (*b*), that so the English Church (both Clergy and Laity) may become all glorious within as well as without! That she may exceed all others in Life and Power, as she does in Form! That she may become the Praise and Joy of the whole Earth, Amen.

(*d*) Collect for Christmas Day. (*e*) Last Collect in her Burial Office. (*f*) Office of Publick Baptism. (*g*) 1 John v. 4, 5. (*b*) Acts vi. 7.

Bexley, January 6,

1742-3.

A D V E R T I S E M E N T.

THIS Sermon has been much enlarged; in particular by the Addition of the Argumentative Part, since it was revised for the Press.

Bebold!

ISAIAH viii. 14.

*Behold! A Virgin shall conceive, and bear a Son,
and shall call his Name Immanuel.*

(1.) **A**S many of you, my Brethren, as feel what it is to be Sinners, *wrapt in Sin, tied and bound with the Chain of Sin*; as many of you as groan under the Misery of Creatures fallen out of GOD — as do not barely say, you are Sinners, but *experience* and lament the Cause of it; even your being *naked* upon your Fall, that is, your being deprived of the Image of GOD, (*viz.* his Love and his Holiness) in which you were created *perfect* (*a*), and in which *alone* you can be like GOD, and consequently in any Capacity of enjoying him — As many of you as are faint and tired of the Dominion of Satan; as want to get from under the Slavery of an Usurper, to be happy again under the King of Kings, your *own* King, *whose Service is perfect Freedom* — as many of you as look upon your Sin as a Bondage, as lament that you are *sold under Sin*, that you have in you *that carnal Mind which is Enmity to GOD*, and therefore pant after Liberty which Christ has purchased for his captive Children — As many of you as *travail and are heavy laden* with the Burthen of that *original Guilt and Corruption*, in which you were conceived and born (*b*) — as many *such* of you as there are, do from the Bottom of your Hearts, *this Day*, gratefully commemorate the Completion of this Prophecy. *Such*

(*a*) Gen. i. 31. (*b*) Psalm li. 5.

of you look not on *Christmas* as an idle Season, in which you are set at Liberty from your lawful Business to spend it in Vanity and Wickedness; but as the *Day of Redemption* on which Christ may be formed in your Hearts (*c*) to create you a-new, and set you at Liberty from the Bondage of Corruption; from *Satan, Self, and Sin*.—As many of you as are penitent Sinners, as have a deep Self-knowledge that you are now concluded under *Unbelief and Sin*, under both the *Guilt and Power of Sin*—that Knowledge which is the *only Repentance*, that can properly be called *Metanoia*, producing the *after or new Mind* as the Word signifies—as many of you as by the inward working of the Spirit of God in your Hearts are reproved or convinced of Sin (*d*), because you believe not, or have not believed in Christ; and are therefore restless, uneasy, unhappy, and refuse to be comforted, till you are convinced also of his Righteousness (*e*); till you are justified though *hitherto ungodly*, (*for Faith justifieth the Ungodly*) (*f*)—as many such of you as there are do rejoice, that *this Righteousness is nigh* (*g*); that it may be made as truly yours as *Christ was made Sin for you* (*b*); that this *Righteousness of God* (*i*), (and nothing short of it can please him) that this Righteousness is (*this Day*) come down from Heaven. But especially, as many of you as have a “*sure Trust and Confidence*” (to speak in the Words of our own Church) (*k*) “*that your Sins are forgiven you*,” who have the *Knowledge of Salvation by the Forgiveness of your Sins*, (*l*) who have *Redemption thro’ the Blood of Christ*, even *this Forgiveness of your Sins* (*m*): Such of you do not only rejoice evermore in GOD your Saviour;

(*c*) Gal. iv. 19. (*d*) John xvi. 8, 9. (*e*) John xvi. 8,
9. (*f*) Rom. iv. 5. (*g*) Rom. x. 5, 6, 7, 8. (*h*) 2 Cor. v.
21. (*i*) Rom. iii. 21, 22. (*k*) Hom. on Faith. (*l*) Luke i.
77. (*m*) Col. i. 14.

but

but particularly at *this Time*, are fill'd with Joy ~~un~~
speakable ; that is, such Joy as the Stranger (the
nominal Christian) intermeddleth not with ; and your
Souls overflow with Love and Thanksgiving ; that
God, in his Love and Mercy and Goodness to us,
(to us who were not only without Strength, not *only*
Sinners, but also his Enemies) (*n*) has contrived and
effected a Birth, whereby the lost Race, the whole
human Nature conceived and born in Sin *may*, be
born again (*o*)—whereby that Nature, once the
Image of God, but by falling out of God, *unmade*
itself (for alas ! what is become of this Image) *may*
be *restored*, *may* be fashioned *again*, and created *a*
new (*p*) in *Righteousness and true Holiness* (*q*).—As
many of you as are *truly Christians*, that is, *anointed*
(for so the Words *Christ* and *Christians* signify) *anoin-*
ted with the same Spirit, that Christ your Master
was, who both purchased and received the Spirit (as
Mediator) *without Measure*, (*r*) for all *needy Souls*—
anointed with the Unction, that is from the holy
One (*s*) : or are made *sensible* by the *reproving Spirit*,
(*t*) that you are not *yet* so ; (for no Man is a *Chris-*
tian, who is not a Believer, and no Man is a *Believer*,
in the Sense of Scripture, who is not *justified*, or
panting at least to be justified from all Things in the
Blood of Christ) (*u*) ; and therefore are *longing*
and *thirsting* after *his Righteousness* (*w*) ; are ear-
nestly seeking the *CHRIST* of God, in order to be
so anointed or *christianized* in him—As many *such*
among you as there are, do now *lift up your Heads*
for that Redemption which is come, that Redemption
which he brings ; do now lift up your Hearts, tho'
in the utmost Weakness, to him that is *mighty to*
save (*x*) ; do now lift up your Souls in true Simplicity

(*n*) Rom. v. 6, 8, 10. (*o*) John iii. 3, 5. (*p*) 2Cor. vi.
19. (*q*) Ephes. iii. 24. Col. iii. 10. (*r*) John iii. xxxiv.
(*s*) 1 John xx. 27. (*t*) John xvi. 8, 9. (*u*) Acts xiii.
38, 39. (*w*) Matt. v. 6. (*x*) Isa. ix. iii.

and

and Singleness of Heart ; and with all the Attention you are capable of, do listen to the joyful News of the Angel, saying unto you ; saying even unto you, for (having parted with your own Wisdom and Righteousness) you are as *simple*, as *empty*, as *despised* as the happy Shepherds : *Fear not, fear not ye ; for behold I bring you glad Tidings of great Joy, which shall be to all People, for unto you is born this Day, in the City of David, A SAVIOUR, which is CHRIST the LORD.*

(2.) But as many of you, my Brethren, as have *bitherto* taken the Name of Christ *in vain*, as are only *nominal* Christians, as deny or ridicule that *divine Inspiration* (*y*), that *holy Union*, which *alone* can make you *such indeed* : and are only *nominal* Christians, because (for one Reason among others) you have *bitherto* been only *nominal* Sinners (if I may so say) that is, have only said (as the Cant Phrase is) “ *to E “ be*

E

“ be

(*y*) Would to God, that all such as deride Inspiration would consider what they are doing, or have done ! Would to God that they could see that they are downright *Unbelievers*, *Infidel* and *presumptuous Anti-trinitarians*—that as he *that denies the Son hath not the Father*, so he that denies the Holy Ghost hath neither Father nor Son, though he may be as *decent* and *moral* as *Plato* or *Aristotle*. Indeed, without this (so ridiculed) Inspiration, our Religion is mere *Pelagianism*, a bare *human Sufficiency*, a System of *Scriptural Ethics* (shall I call them ?) without Power, without Life.

“ But, pray, Sir, *go not too far* ; how *Antitrinitarians* ?” If the Agency of the Holy Spirit be denied, the Holy Spirit itself is denied ; is denied as effectually as Christ is denied when his Mediation is set aside. Besides, if the Holy Spirit be not to me *the Lord and Giver of Life*, if he *cleanse not the Thoughts of my Heart* so, (so *cleanse them*,) as that I love God with a *perfect Love* says our Church, what is this Spirit to me ? If he quicken me not (though I stalk about this World a few Years, a poor, miserable Spirit, *stript of its one Good*, but amused with *substituted Trifles*) I am dead to God, and still labour under his just Sentence, *in the Day that thou eatest thereof, thou shalt surely die*. Nay, though you and all the World say, *We go too far*, I will in spite of all the Powers of Darkness, go one Step farther, and say,

"*be sure we are all Sinners (z)*" and have never felt with a *broken Heart* what Sin is : (in itself, *Enmity to God*, that *carnal Mind, that is Enmity to God*, all the *Pride of Independence (a)*, *Rebellion against, and Violence offered to*, the supreme Being : in its Consequences, a *Curse, Death, and Damnation :*) but at the same time that you thus say, "*we are all Sinners,*" live unconcernedly and happily in Sin ; which the *poor sensible Sinner*, who *feels himself a real Sinner*, can no more do than he can be happy in Torments—As many of you as never saw your *Nakedness*, as never *experienced* what it is to be a *fallen Spirit*, and immortal too, spoil'd of the *Image of God*, and of consequence, *guilty, polluted, and miserable* ; till Christ Jesus, *who is the Image of God*, (b) *be formed in you again (c)*—as many of you as have never yet seen your selves in *Adam*, unclean, unhappy Spirits ; yea, inexpressibly miserable, because separated from your *One GOOD*, because fallen from *God*, the Centre of Holiness and Happiness, because broken off from the Tree of Life ; as have

say, that without *Inspiration* we cannot be Christians ; for (if the *Scriptures be true*) we are told, that no Man can say, *that Jesus is the Lord* (that is *God*) but by the *Holy Ghost*—that it is the *Spirit that quickeneth the (otherwise) dead Letter of the Scripture*—that it is the *Spirit that must lead us into all Truth*—that it is the *peculiar Office of the Spirit to apply Christ in all that he was intended to be and do for us* ; for thus says our Lord (O ! that ye had Ears to hear !) *He shall glorify me ; for he shall receive of mine, and shall shew it unto you.* Not to mention (what every one that understands Greek knows to be true) that an *uninspir'd Christian* is a *Contradiction in Terms*. If I have indeed gone too far here, I desire to be better informed, by the Learned, only beging this one Favour of them, that they will not join with the *World (that World that receiveth not the Truth)* in saying, that every Thing is *going too far*, that makes Religion the Work of *God*, that makes it a spiritual inward Thing affecting the Soul ; or that makes the *Gospel (what it is) THE POWER OF GOD TO SALVATION*, Rom. i. 16.

(z) Exod. ix. 27.—x. 16.

(b) Heb. i. 3. (c) Gal. iv. 19.

(a) Gen. iii. 15.

never

never seen your selves *under the Curse of the Law*; (d) (e) and of course, can never come to Christ with your whole Hearts and Affections, to be redeemed from it; and rely upon Him *solely* who is become this Curse for all true Believers, by undergoing the Penalty of it (f)—As many of you, I say, as are only *thus* Christians, as are only *thus* Sinners, (tho' of all Sinners you are *realy* the most wretched, because you neither *see* nor *feel* your Condition;) as many of you as are only *thus* Sinners, who therefore (consequently) neither *travel* nor are *heavy laden*; who *therefore* look not to Christ for Salvation *from* that Sin, in which you are *so* happy; who *therefore* look not to Christ as your Saviour to the uttermost; as your King as well as your Priest, to rule and govern you, to cleanse, as well as to atone; and that *NOW, in this present World*—As many such of you as there are, had rather hear the *Eυγέλιον*, good Tidings of a great Estate, or Title of Honour, fallen to you, than *that to us a Child is born, unto us a Son is given* (g); nay, would have your Hearts more affected, and your Spirits rise higher, at the Rising of the Stocks, the Increase of Trade, or good News from the Fleets abroad; than that you have *Redemption through the Blood of Christ, even the Forgiveness of your Sins* (h). For, indeed, is not *this*, though it be THE FAITH, the Faith that *saves*, though it be the Pillar and Ground of all; is not *this Forgiveness of Sins*, as of any Blessedness in *this Life*, (though again without it we can enjoy no Peace with GOD (i), nay, though it be the *very Gospel*; for what is the New or Gospel-Covenant? what is God's Promise to our *Gospel-Day* but *this, I will FORGIVE their Iniquity and I will Remember their Sin NO MORE?*) (k) is not (I

(d) (e) Deut. xxvii. 26. Gal. iii. 10. (f) Gal. iii. 13.
 (g) Isaiah ix. 6. (b) Ephes. i. 7. (i) Rom. v. 1.
 (k) Jer. xxxi. 34.

say notwithstanding this) is not this *Forgiveness of Sins* (as a *sensible present Blessing, turning us from our Iniquities*) (*l*) utterly denied by us? Nay, indeed, is not the *whole Gospel*, which hangs on *this*, and that other fundamental Article, *Holiness or the Sanctification, Restoration*, or (to use our Lord's own Word, that *Shibboleth*) (*m*), *Perfection*, the Perfection of our guilty and defiled Nature: is not *this Gospel thrust away*, (as something that would deprive Men of their Sense, their Reason, their Happiness) by this adulterous and unbelieving Generation! O! how far are her Sons, who are thus for *putting off* the Blessings of the Gospel, and *that* because they are inconsistent with the Enjoyment of what they love better; how far are they, I say, from the Sense of that Church, which so earnestly prays for an *immediate, speedy Application* of them! *O Lord make speed to save us from the Guilt and Death of Sin!* *O Lord, make haste to help us*, in our fallen, defiled, unsanctified State!

" (3.) As many of you then, my Brethren, as are not the Sinners whom Christ came to call, for you are happy in Sin: as *therefore want* not this Gospel, this Gospel of *Pardon and Peace*, this Gospel of *Renovation and Holiness*; must be *indifferent* to it, for it is the *feeling Need* of it that makes any thing a Blessing, and so, the Gospel—As many of you as have not that *unintelligible*, (*n*) spiritual *αὐθεντικός* [feeling (*o*)] which the Apostle thanks God for, as a *distinguishing Character* of his believing *Philippians*. —As many of you as have Satan's Encouragement in your Hearts and Mouths " *ye shall not surely die:* " and (because you love *Self* and the *Creature*) Reason and Dispute in his own Words, " *Yea, hath God said ye shall not eat?* that is, *lust, covet, or place your Happiness in created Good*—As many

(*l*) *Acts iii. 26—v. 31.* (*m*) *Jud. xii. 6.* (*n*) *Cor. ii. 14.* (*o*) *Phil. i. ix.*

as, in proportion to your being *alive* to the World are *dead* to God and his *quickening* Gospel : — as many such of you as there are, give as deaf an Ear to the joyful Message of the Angel, and to the Multitude of the heavenly Host, praising God (with him) and saying, *Glory be to God in the highest, and on Earth Peace [Pardon, Forgiveness] Good-will towards Men*; yea, are as heedless, as regardless of that great *present* Salvation from Guilt and Pollution (this Day) proclaimed upon Earth ; as you are all Attention to the Language of the World, “ I wish you a merry Christmas, the Holidays are come, let us eat, drink, and be merry : ” which alas ! is all the Use that the *Generality* of Christians (as they *call* themselves) make of this holy Season ; the only Marks whereby it is distinguished from more profane Time, if such *can* be.

(4.) As many of you again (for I would point out some of the Evils which occasion the Abuse of this holy Season, the Profanation of this Time appointed to shew us the *Necessity* of the *New Birth*, (p) of the Renewal (q) of our corrupt Nature) — As many of you as are satisfied with a *Natural Religion* only, which can never *cleanse* the Heart, or who (with your Brethren of old) are content with an *outward* (and indeed an *outward political Religion*) sufficient for States and Common-wealths) are satisfied with *Form* and *Ceremony*; with the *washing the Outside of the Cup and Platter*; who are only morally good (if so ye be *indeed*) and therefore *Self-righteous* (r); righteous in your own Eyes, (and therefore need not the *Cleanser of Hearts*) the Righteous whom Christ *came not to seek*; the *Ninety-nine, who need no Repentance*, who disiplose all *inward*

(p) John iii. 3, 5.

(q) See the Collect and Preface in the Communion-Office for Christmas Day.

(r) Isa. lxiv. 6. Phil. iii. 9.

Feelings or Reprovings; all Convictions of the Spirit (*s*), which only is Repentance, or alone can produce it—As many of you as are *whole*, and not *broken* in Heart, who therefore *want not the Physician* (*t*) (nor indeed can you need him till you are sick of your *righteous selves* and Sin)—As many of you as have *bitherto* mistaken a bare Religion of Nature (I say) such as the wiser Heathen practised in greater Perfection than Thousands of *nominal Christians*: as have mistaken *such* a Religion, which allowing it its utmost (some Glimmering from Revelation) is still *that Law which is weak thro' the Flesh* (*u*)—as have mistaken *Cicero's HONESTUM* (and would to God that some of our *almost Christians* came up to his Character of the *Rhodian Merchant!*) for the *Spirit* of the *Gospel*; for the *repairing, restoring, renovating Grace of Christ*; for that *Gospel* which the Apostle calls *the Power of GOD to the Salvation of every one that believeth* (*w*)—As many of you as have mistaken Civilization for the Obedience of a Christian, the Obedience of Faith; outward Decency for the *New Nature*; Philosophy for the *New Creation*; or, as have thought that *outward Baptism* has washed away your *original Sin*; *yours*, I say, who have sinned away the Grace you received when Infants; as have mistaken *John Baptist's outward Sign* for his *inward Repentance*, which always *sets the Axe to the Root of Sin* (*x*); or who (at least) have rested in *Ministerial Baptism* without looking to Christ's Baptism of the Holy Ghost (*y*) and Fire, of Grace and Love; who have never considered the *inward Grace* signified by the *outward Sign*, which your own Church says, is *A Death unto Sin and a New Birth unto Righteousness*: who have never considered, that bare Water-

(*s*) John xvi. 8, 9. (*t*) Mark ii. 16, 17. (*u*) Rom. viii. 3. (*w*) Rom. i. 16. (*x*) Mat. iii. 10. (*y*) Vide Office of Publick Baptism.

Baptism is but a *Token* (z) of the Covenant “BE-LIEVE and BE SAVED;” (a) but a *Sign* or *Seal of the Righteousness of Faith* (b): Such of you will celebrate this holy Season as your Predecessors the formal Jews of old, did their New Moons and Sabbaths, and that still with greater Abomination in the Sight of God; as the Christian Dispensation should excel the Jewish. Bring no more (then) vain Oblations, your Incense is an Abomination unto him; your New Moons and Sabbaths, the Calling of your Assemblies he cannot away with; it is Iniquity, even your solemn Meeting. Your New Moons and your appointed Feasts his Soul hateth, they are a Trouble unto him, he is weary to bear them. No, my Brethren, if you would keep Christmas as Christians, wash ye and make you clean (c); wash ye in the Fountain opened for Sin and Uncleanliness (d), that is, let him wash you who therefore fled out of his Side both Water and Blood, and who tells you, *If I wash you not, ye have no Part with me* (e). Thus shall your cleansed Souls magnify the Lord at this Time, and your Spirits rejoice in God your Saviour; your Saviour not only from the Guilt, but your Saviour also from the Filth of Sin, in order to be still a further Saviour, a Saviour to the uttermost, a Saviour from the Wages of Sin; that is, Eternal Damnation.

(5.) But once more, suffer the Word of Exhortation. My Brethren, I love you, the Love of Christ constrains me to it; I watch for your Souls, as one that must give an Account, and therefore I speak. As many of you as because you are honest, because you are sober, because you are just, because you are charitable, as you think; (for indeed you are not charitable (f) unless you love God above all Things (g),

(z) Gen. ix. 12.

(a) Mark xvi. 16. Acts xvii. 31.

(b) Rom. iv. 11.

(c) Isa. i. 13, 14, 16.

(d) Zech. xii. 1.

(e) John 13. 8.

(f) 1 Cor. xiii. 3.

(g) *Vide Homily on Christian Love and Charity.*

and

and all Men Enemies as well as Friends for his Sake; (b) you are not charitable if you love the World, or the Things of the World (i) for the Friendship of the World is Enmity with GOD—As many, as because you have never committed Murder (k) or Adultery, (l) as you think; or, as because you have done no Harm, in that World's Esteem that loves its own; are therefore in a State of Salvation, or (to express all this better in the Words of your own Church) (m) who do these Things or leave them undone in order to be just. All such Persons need no Justifier, they need not the Righteousness of GOD⁽ⁿ⁾; for they have a Righteousness of their own, they are justified by the Deeds of the Law, that Law which yet accuses them (o). And therefore neither need they (for 'tis less than a Matter of Indifference, and why may not their Divines explain them away in the Vapour of a Metaphor?) neither need they that New Birth, that New Creation, which this Season demonstrates the Necessity of. As many as place their Confidence in such good Works as having not the Faith of Christ for their Foundation, nor flowing from the Love of God in their Hearts, have therefore in them the Nature of Sin (p).—As many as think themselves better than others, because God has been good to them, and has expressed this his Goodness by surrounding them with his Providence from the Occasions of Sin, or by restraining them from the outward Act, when they have inwardly coveted against the Tenth Commandment, and already committed the Sin in their Hearts; or (again) by keeping them back from such gross Sins as expose some to Scan-

(b) Mat. xxii. 27, 29. (i) Luke xvi. 13. (k) 1 John iii. 15. (l) Mat. v. 28, 29. (m) See the Sermon of the Salvation of Mankind, &c. (n) Rom. iii. 22.—iii. 10. (o) John v. 45. Rom. iv. 15. (p) Vide Thirteenth Article and First Part of the Sermon on Good Works, subscribed by all the Clergy in England.

dal and bring others to shameful Deaths—As many as because God has been *thus* good to them, (which Goodness they are neither *sensible* of nor *acknowledge*)—As many (I say) as because God has been *thus* good to them, have prided themselves not only (with the Pharisee) against others, but even against himself, and made *his own preventing and restraining Grace*, a Matter of Merit on *their* side against him, nay because they have been thus *ethnically moral*, thus *politically virtuous*, thus *outwardly righteous*, thus *decently good*, thus *every way Godly* (if it can be) but *Godly in Christ Jesus* (q), have therefore seen nothing either of their own *Poverty*(r), or of the *unsearchable Riches of Christ*; (and indeed how should they?)—As many *such* good Christians as are among us will celebrate this Season, (this Carnival!) as the (*mis-called*) Christian World does; in an *utter Ignorance* of the End of its Appointment; nay, in direct Opposition to the *Purity*, the *Holiness*, the *Newness of Life*, which it is its *one Business* to inspire: even in such *Vanity* and *Extravagance*, such *Industry*, such *Pains*, such *Care* for the Belly, such *Provision for the Flesh to fulfil the Lusts thereof*, such *Riot*, *Surfeiting*, and *Excess*; such *Gluttony* and *Drunkenness*, as the whole Gospel which they *profess*, forbids from one End to the other. Not to say such *heathenish religious Rites* as were practised by the Gentiles at their Bacchanals—Such *Gaming*, such *prostitute* (s) *Dancing*, such *Flibbiness* and *Superfluity of Naughtiness*, such *Lasciviousness*, *Lusts*, *Excess of Wine*, *Revellings*, *Banquetings*, and *abominable Idolatries*—such *foolish Talking and Jesting* as are *never convenient*; but highly unbefitting such a *Conversation as becometh the Gospel of Christ*—such *innocent Diversions* as the World calls them, such *innocent Diversions* as fill the Soul and keep it *from God*; or

(q) 2 Tim. iii. 12.

(r) Rev. iii. 17. (s) Mat. xiv. 6.

such innocent *Divertings*, that is, *Turnings-away* of the Soul from God.

(6.) To all this, to these heathenish religious Ceremonies (received by Tradition from our heathen Ancestors) some, to compound the Matter (for the reasonable World loves Decency) some, I say, will add an *outward, formal, customary Worship*; will *worship GOD with their Lips when their Hearts are far from him*; will prostrate their Bodies to him, when their Souls are lift up to *Mammon* (*t*), while they are *conform'd to this World* (*u*). For indeed all Worship is but *formal and customary*, where the Heart is divided, where the Worshipper is *double-minded* (*w*), where he has not a *single Eye* (*x*); where the Worship is not done in *Spirit and Truth* (*y*), where it does not proceed from the *Love of God shed abroad in the Heart*; which yet no Man *can be* sensible of, till he knows that God loves him *first*; (*z*) till he knows by Faith, that *God is in Christ reconciled to him* (*a*); for till then, the Enmity pronounced by God (*b*) between Himself and fallen Man, between *the Seed of the Woman and the Seed of the Serpent*, subsists: but then, O then having *much forgiven be loves much* (*c*); and whatever Work or Duty proceeds from *this Principle*, is pleasing and acceptable to God.

(7.) And now, my Brethren, let us ask our own Hearts, what is the Occasion of all this? why discern we not the *Sign of this Time*? I must not presume to say, that *the Gospel of the Grace of God, the Gospel of Reconciliation, the Gospel of Peace, the Gospel of Pardon* is not preached; for as Heralds and *Ambassadors of Christ*, we are commission'd by our Church to proclaim *daily* to the People; to de-

(*t*) Mat. vi. 24. (*u*) Rom. xii. 2. (*w*) James iv. 8. (*x*) Mat. vi. 22, 23. (*y*) John iv. 24. (*z*) John iv. 10, 19. (*a*) 2 Cor. v. 18, 19. (*b*) Gen. iii. 15. (*c*) Luke vii. 43, 47.

clare and pronounce to all such as truly repent and unfeignedly believe; to all such as with broken Hearts feel their want of, and sincerely comply with, the Terms of the Gospel, "that God pardoneth, absolveth, forgiveth them, in *præsent*i. I dare not presume to say, that this Offer of Grace is not accepted also in *præsent*i. I dare not presume to say, that this Gospel of Holiness also, is not preached, and its Blessings offered *every where* in this *Christian* Nation. Much less must I say, that in so learned a Country, (especially since our Literature is a *Substitute* (d) for, and therefore occasions us to look coldly, if not with Contempt upon Divine Inspiration) that *this Gospel comes in Word only, and not in Power and the Holy Ghost, and in much Assurance.* What then can be the Reason that the *true End* of this Festival is so little understood, its *New Birth*, its *Regeneration*, its *inward Purity* and *Holiness* so little looked after, but that we believe not the Fall of Man, and so see not the *Necessity* of his Restoration? —that through the Ignorance of our Hearts we *feel* not the one, and *therefore* desire not the other? what *spiritual Eye* sees not, that Satan rages particularly at *this*, and the other Seasons, whereon the great Blessings of the Gospel, the precious Benefits of Redemption, were wrought, and *should* be remember'd with *grateful Hearts*? Who, of *spiritual Discernment* (e) sees not, that at *these Times* (*as Prince of this World*) (f) he shews forth *all* the Power of his Kingdom against the Kingdom of Christ?

(8.) Here then is the Cause of all these Evils so much lamented by every true *Christian*. Our *Pelagian* Hearts (feeling not the Fall) take up with the *Shadow* instead of the *Substance* of Christianity—with the *Name* for the *Divine Union*—with the *Faith* of Assent for

(d) See Mr. Law's Earnest and Serious Answer to Dr. Trap, 67, 68. (e) 1 Cor. ii. 14, 15. (f) John xiv. 30.

the Faith of the Operation of God. This Abuse is owing to rank Infidelity, to an utter disbelief of the first and third Chapters of *Genesis*; of Man's Perfection and Depravation: nay, it is owing to a Hatred of God's Purity, and to love of Sin; to an *inbred* Despise of all that He has done for us thro' Jesus Christ. We are *whole*, and therefore *will* not be *healed*. It proceeds from want of the true *Christian* Spirit, from want of knowing how to *rejoyce* as *Christians*; from want of knowing God to be our Chief, our *only* Good; from want of knowing *the Joy and Peace* that results from believing, from want of *rejoicing in the Hope of the Glory of God*. In fine, from want of *rejoicing* in Christ Jesus *alone*, as our *Wisdom*, our *Righteousness*, our *Sanctification* and *Redemption*; that is, our all in all.

(9.) But *rejoyce* ye that look for this *All-fulness*. Ye that look for his *plenteous Redemption* from both the *Guilt* and *Power* of Sin, in the *suffering Spirit*; which as it has *perfected* the Captain of Salvation, the Head, the first born; so it *will* the Members, the younger Brethren. [Heb. ii. 10, 11.] *Rejoyce* ye that look for him in *Humility*; in the *Stable*, the *Manger*, the *Cross*—ye, that are this *Stable*, this *Abode* of beastly Affections, which Christ is born *in* to cleanse—ye, whom the *Cross* has empty'd both of *Love* to Sin, and the more odious *Abomination* of a *moral* and *human Righteousness*. *Rejoyce* ye who *know* and *feel* that your *Justification*, your *Goodness*, your *Merits*, without Christ, are *Guilt*, are *Impurity*, are *Hell*. *Sing, sing O Barren, that baredst not* *biterto*. *Shout ye lower Parts of the Earth, Break forth into Singing ye dry Mountains, and waste Places,* *Rejoyce thou Tabernacle of God that is fallen down*; for the *Repairer* of thy *Breach* is come; and God thy *Builder* has promised, *that the Glory of the latter House shall be greater than of the former* (g).

(g) Hag. ii. 9.

Rejoyce

Rejoyce thou fallen Nature ; for if thou believest, (though fallen as low as Hell) thou mayest be raised up again. Rejoyce ye that *feel* yourselves in the Circumstances, from which Christ was appointed to deliver you, sitting in the *Darkness of Death, tied and bound with the Chain of your Sins* ; the *Wretched, the Miserable, the Poor, the Blind, the Naked* (b). For those, who despise this *Feeling* [οι ἀπολυγνότες] (i) will rejoice as the World does ; or at best, will *rejoyce in Appearance only, and not in Heart*. But rejoice ye both in Heart and Voice ; rejoice, yea I say again, rejoice evermore ; rejoice to hear, that *a Virgin hath conceived, and (as this Day) brought forth a Son who is IMMANUEL* ; ΙΗΣΟΥΣ ΕΛ, God ; עַמְנוּן IMMANU, with us ; God *again* in Man ; God come to his Temple (k) ; God one with us ; God in our Nature, to *create it a-new, and restore it*. Θεὸς ἐφανερώθη ἐν σαρκὶ God manifest in the Flesh (l) ; σικηνων ἐν ἡμῖν tabernacling, or dwelling in us (m).

(10.) My Brethren, every Word in the Text shews us *this great Mystery of Godliness*, and the *Necessity* of it ; as God is holy and just ; as he is good and merciful, loving and compassionate to *every Man*—The *Necessity* of it (I say) on the Supposition of God's Love to Man, of his having created him at first in his own Image, and Man's having made Shipwreck thereof, when Satan shook his Faith or Trust in his God by that Bait of *Creature Good*, which God had said he should not taste ; when Satan lifted him up into a Degree of Independence on his God. They shew us both the great *Mystery of Godliness*, (such an immense Purity in God,) and such a Pollution and Defilement of our Nature thro' Sin, as nothing less than *infinite* or *divine Purity could redress*. Nay, they shew us this

(b) Rev. iii. 17. (i) Ephes. iv. 19. (k) 1 Cor. iii. 16. (l) 1 Tim. iii. 16. (m) John i. 14.

great Mystery of Godliness not only in the *Person* of Christ, but (what Unbelievers, that is, *Reasoners* against the Truth, *viz.* GOD's putting his Spirit within us (*n*), and dwelling in us (*o*), call Blasphemy) in the whole Christ, Head and Members; as St. Paul understands CHRIST in his first Epistle to the *Corinthians*, 12th Chapter, 12th and following Verses to the 28th.

(11.) Behold! (as Matters of greatest Importance in Scripture are ushered in;) behold! as a Matter of Wonder and Astonishment, of singular Favour and Love: for behold! the Lord hath created a new Thing upon Earth, a Woman shall compass a Man: Behold! a Virgin, a pure Virgin, (as our Church calls her) a Virgin shall conceive and bear a Son; an infinitely pure God, an immaculate Mediator, a spotless human Nature, as extensive in Purity and Holiness, as Adam's was in Impurity and Sin: that as we have all (in Sin) born the Image of the earthly, we may also (in Holiness) bear the Image of the heavenly Adam. For, since the Fall, that cannot be first which is spiritual, but that which is natural; and afterwards that which is spiritual—that as all Men are naturally conceived and born in Sin, they may by Faith and Virtue of the Universal Nature born again in Christ, be born again unto Newness of Life—that as in Adam All died, so in Christ All may be made alive—or, that the destroy'd (*p*), the unmade Nature of Man may again be created in Righteousness and true Holiness, by this Seed of the Woman (the IMMAMUEL) bruising the Serpent's Head in it—that as (O Love! O Justice!) by Man came Death, by Man might also come the Resurrection from the Dead.

(12.) This, my Brethren, was the first general Promise made by God in favour of our fallen Nature. And in order to its, and all the subsequent

(*n*) Ez. xxxvi. 26, 27. (*o*) Eph. iii. 17. (*p*) Hol. xiii. 9.

Promises being made *Yea and Amen in Christ to the Glory of God the Father* (q); thus spoke the Angel to his Virgin Mother : *The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee, therefore also that Holy Thing that shall be born of thee shall be called the Son of God* (r). This Son of God stiles himself also *the Son of Man*; both implied in the Word IMMANUEL—a Word signifying his *Nature*, rather than any Name that he used or went by after he appeared in the Flesh—*a Word signifying his Nature, as he was perfect God and perfect Man—God of God, very God of very God, and Man of the Substance of his Mother born in the World—of a reasonable Soul and human Flesh subsisting—IMMANUEL ! GODMAN, for us and in us*: a *Name*, which he therefore never went by in the Days of his Flesh, because it was not designed to be altogether *personal*, but in a strong Sense *general*, (in its *Power* and *saving Efficacy* I mean) even as *general* as the first divine Image was to the *whole Race*; general to all, but *virtually applied* to *as many only of the human Nature, as by Faith should receive him* (s), as by Faith should become *the Sons of God, born again, not of corruptible Seed, but of incorruptible by the Word of God* (t): *born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God* (u)—*applied* in *Virtue and Power*, I say, to as many as through that Cross, which *alone gives Glory to God, and empties Man of the rebellious, self-sufficient, independent Spirit, should become his Brethren as he deigns to call such* (w)—*applied, in a Word, to as many as thro' Faith (the Power of God !) should be as real Partakers of his Divine Nature* (x) as he *realy partook of their Human*. For Jesus Christ not only dwelt in our Flesh,

(q) 2 Cor. i. 20.

(r) Luke i. 35.

(s) John i.

2.

(t) Pet. i. 23.

(u) John i. 13.

(w) Heb. ii.

10, 11, 12.

(x) 1 Pet. i. 4.

thirty and three Years, but still dwells in every believing Heart; anointing them into his Nature, into Christians; and remaining with them in all the Graces of the holy Spirit here, and in Glory to all Eternity: making up together with them one Habitation of the Godhead (O! glorious Communion of Saints!) that so all the believing Part of Mankind, all who accept and rely upon the Promises of Justification and Sanctification made to our Gospel-Day: (y) All who believe He is able to do this (z), and so give him the Glory of his Truth and Love, may through Him signally triumph over the Devil in being admitted to a closer Union with God, and a greater Happiness than even that was, which he in Envy and Malice, tempted them to fall from by that specious Tribe of independent Godship (a); which alas! the dead, unawakened, unbelieving World are still looking after, in the Riches, Honours, and Pleasures of this perishing Life—IMMANUEL! a Name of his Nature as Mediator; or of the repaired Humanity created a-new in the Image of God; in whom, in which all Nations of the Earth are blessed; and every Individual of them may be also repaired and blessed: if sensible of their want, their Loss of the Divine Image, they will come to him to be healed, and to be re-instated in it—if they will accept of this Blessing promised not only to Abram, but to his believing Seed; that Blessing, which first takes away the Guilt and then the Power of Sin: that so, being justified by Faith we may have Peace with God; and then access, and then rejoice in the Hope of the Glory of God (b); that hope, that purifieth, even as he is pure (c)—that so, we may NOW receive the καταλλαγὴ Reconciliation (d); and that we may NOW also be sanctified, be enabled to

(y) Jer. xxxi. 31, 32, 33, 34. Ez. xxxvi. 25.—xxxiv.
 (z) Mat. ix. 28. (a) Gen. iii. v. (b) Rom. v. 1, 2.
 (c) 1 John iii. 3. (d) Rom. v. 11.

serve GOD evermore in Holiness and Purenness of Living (e) : that we may NOW be presented unto Him with pure and clean Hearts (f) : that we may NOW have a perfect Love (g) towards him says that scriptural Church, that does not decline her Lord's Perfection : or that we may NOW have that Purity of Heart, which is Love, or that Love of God, which is Purity, because it cleanses the Heart from that adulterous Love of the Creature, which he so often complains of, and which (because he loves us) he says he is jealous of —— IMMANUEL ! a Name of this two-fold Nature, communicable to all Men, and actually communicated to every true Believer, in whom Jesus Christ is formed by Faith (h), who is therefore said to be created a-new in Righteousness and true Holiness (i), and to have the Mind in him that was in Christ (k) —— a Name of his Nature, INTO (l) which he commanded all Nations to be baptized, fully signifying his Desire that all may be saved : and INTO which all such are actually baptized, who are baptized with the Holy Ghost as well as Water ; with our Lord's Baptism of the Holy Ghost and Fire, of Grace and Love ; in whom the old Adam is so buried that the New Man Jesus Christ is raised up in them : who die unto Sin and are born again unto Righteousness : who live in Christ and Christ in them, who are one with Christ and Christ with them, says our Church —— IMMANUEL ! a Name of his Power, creating a-new the Unmade ; raising the

G

Fallen ;

(e) Collect at the End of the Litany. (f) Collect for Candlemas-Day. (g) Collect at the Beginning of the Com. Office. (h) Gal. iv. 19. (i) Eph. iv. 24. (k) Phil. ii. 5. (l) So the original Word [εἰς] signifies. And so St. Paul understands our Lord, where he says, οἵσι εἰς Χριστὸν Ἰησοῦ, so many of us as are baptized INTO Jesus Christ. Here our Translation is literal and just. But this indeed is ‘going too far’ for such as are satisfied with the bare Name of Christianity. They will torture the Words in this and all such like Passages, and call in all the Tropes and Figures of Rhetoric to their Aid, or they will explain them away.

Fallen ; quickening the *Dead* ; restoring the *Lost* ; restoring the lost Image of God in which Man was at first created, when the *Holy Trinity* said, *Let us make Man in our own Image*—IMMANUEL ! a great mysterious Name, implying all that God meant when he was about to make the *wonderful Creature*, the Union of Matter and Spirit, the *Microcosm*, the Sum of all his other Works, the Essence of all his other Creatures, spiritual and material in *one* : yea, indeed, and something *still greater* than he designed Man in the Beginning ; that so his abundant Love and Goodness might the more signally triumph over the Malignity of Satan. A mystic Name ! *which no Man knoweth but he that receiveth it*, even CHRIST IN YOU THE HOPE OF GLORY ! that *Mystery hid from Ages, but now made manifest to his Saints (his Believers) to whom God would make known, what is the Riches of the Glory of this Mystery*—that *Mystery, whicb the Prophets of old have enquired into and searched diligently* ; who prophesied of this Grace that should come unto us, unto whom it was revealed, that not unto themselves, but unto us they did minister the *Things whicb are NOW reported unto us* (even Pardon and Forgiveness, even the New Birth and Holiness, or a Participation of the Divine Nature) with the *Holy Ghost sent down from Heaven*. So much does the latter exceed the former Dispensation ! the Gospel, the Law ! which with all its Types of *Propitiation and Purification* was but a *Shadow of the Things NOW come*. So greatly are they mistaken who look for no greater Holiness in Christians than was in the Saints of old, whether David, or John the Baptist ; for he that is least in the Kingdom of Heaven is greater than they ! and so much sorer will their Punishment be, who tread under Foot the Son of God, and count the Blood of the Covenant wherewith they were (in Baptism and may still be sanctified) an *unholy Thing*, and (by despising his Inspiration in comple-

complement to their own Reason and Understanding) do despite unto the Spirit of Grace! IMMANUEL! a Name! (what shall I say more?) of Love and Grace! a Name expressive of all that God is again to a Creature once united to him, and shining on his Image, but now broke off from him, and darkened thro' Ignorance of him. For Christ is not only the Great I AM essentially, but I AM relatively; All Things to him that believeth, that believeth, i. e. looketh up and dependeth upon him as able and willing to supply all his Needs. As if he should have said, Art thou ignorant both of thy self and God, (and that because thou wouldst know independently of him) I am thy Wisdom to shew thee thy Heart, to bring all Things to thy Remembrance, to tell thee all Things that thou hast ever done, and to reveal my Father to thee. Art thou guilty? I am he that justifieth and my Righteousness is nigh. Art thou polluted thro' Sin? I am thy Sanctifier, thy Sanctification both imputed and inherent. Art thou a Slave to Satan and the hellish Lusts he inspired thee with when he raised thee up against God? I am thy King bis Bruiser. Hast thou unmade thy self by losing thy Dependence on God? I am He that made thee at first. Art thou Weakness? I am Power. Art thou Misery? I am Happiness. Lastly, IMMANUEL is the most effectual Name of Christ's Mediatorship: a Name to which his other Names are but subservient, signifying no more than the Manner or Method, whereby this most precious Name the Pearl of great Price lost in Adam, the Divine Nature is again imparted to us; or the several adorable Ways, whereby he became our IMMANUEL; the several gracious Means, whereby to guilty, sinful, polluted Creatures, he became the LORD OUR RIGHTEOUSNESS, (m) even

(m) Jer. xxiii. 6.

(13.) JESUS and CHRIST—the *Christ* of God, (n) as St. Peter speaks by Revelation (as indeed every Body must do to call *Christ* his *Lord*) (o), *Jesus bis Saviour from Sin*—the *Anointed* of God, as the Word signifies—*Anointed* for himself and his Members; for as *Mediator* the *Spirit was given to him without Measure* (p) to be imparted to all *needy Souls*—*Anointed* into the three-fold Office of *Prophet*, *Priest*, and *King*; (the *Virtue* and *Power* of which Names or *Offices* every Believer feels stampt on his Heart) of *Prophet*; to reveal to us the *unknown God*, to shew us our *need* of him by *reproving us of Unbelief and Sin* (q), and what *Christ* is to us in *such Circumstances*—of *Priest*; to *atone* or satisfy his *Justice*, by taking the threatened Death upon himself, who (as *God*) could *alone* satisfy an infinitely offended *God*—of *King*; to rescue us from the *Tyranny* and *Bondage* of the *Usurper*, to *bruise* (r) his *Head*, his *Power* over us; and to rule again his *free People* (for *when the Son has made us free, we are free indeed*) (s) and that on his own regained *Throne*; our *happy, cheerful, willing* (t), *loving Hearts*—Again the JESUS also; that other *significant Name*, implying his *Mightiness to save* (u)—to save us both *here* and *bereafter*; first from the Devil's Service, and then from his *Wages* (w)—to save us not *in* but *from* our *Sins* (x). For the *Blessing* promised to *Abraham* and his *believing Seed*, is the *turning every one of us away from his Iniquities* (y). Thus to receive JESUS and CHRIST—to receive him in his Person, *my Jesus, my Saviour* from the *Damnation* of my *fallen Nature*—to receive him his *Offices* and feel the *Power* of the *Prophet*, the *Priest*, and the *King* within my Heart—thus to receive him, is to

(n) Luke ix. 28. (o) 1 Cor. xii. 3. (p) John iii. 34. (q) John xvi. 8. 9. (r) Gen. iii, 15. (s) John viii. 36. (t) Psalm cx. 3. (u) Iaijah xxxiii. 2. (w) Rom. vi. 23. (x) Mat. i. 21. (y) Acts iii. 26.

put him on (z), to live in him (a), to become a Son of God, to confess truly, that Christ is come in the Flesh. And every one who is call'd only by his adorable Name (b), and is not indeed thus Christian does not thus confess Christ, is termed by the Apostle, a Deceiver and an Antichrist (c).

(14.) *O blessed IMMANUEL! write this thy New Name upon our Hearts (d). Impart the full Sense of this mysterious Name to us, into us. Let it be hallowed by us and in us. Let us lament the Time we have been called Christian and have not had thy divine [Chrism] Unction implied in this thy Name. Be thou formed in us (e). Do thou dwell in our Hearts by Faith (f). Be thou God with us, God for us, God in us. Let us by that Faith, to which all Things are possible, be so justified, so sanctified, that we may recover what we lost in Adam; our Peace, our Holiness, our Happiness: that we may bruise Satan under our Feet now; being in thee, Priests and Kings: sacrificing in thy Priestly and Kingly Offices all that the Serpent inspired into our Nature when he said, Eat; ye shall be Gods—fixing to thy Cross (O! shew to all Mankind the Necessity of it!) all our natural Tempers and Lusts; and ruling over them thro' thy Sovereignty; and in this thy Divine Name triumphing over him, the Author of them—that being made Partakers of thy Divine Nature, and being immanuelized into thee Now, thy Divine Prayer, which thou now offerest up for all thy Believers (g), may be accomplished in us, to all Eternity. That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one (h).*

<i>(z) Rom. xiii. 14.</i>	<i>(a) Gal. ii. 20.</i>	<i>(b) Mat. vii. 21, 22, 23.</i>
<i>(c) Gal. vi. 19. &c.</i>	<i>(d) Rev. iii. 12. (e) 2 John vii. 5. (f) Eph. iii. 17. (g) John xvii. 20, (h) John xvii. 21, 22, 23.</i>	

(15.) The

(15.) The great Thing, my Brethren, which both our Text and the Day point out to us, is the *New Birth*—the waiting for, (when we have first experienced the Misery of the old Adam) the *Expectation of*, the *Looking* (in Faith) for the *New Creation* (i), to be wrought in us. For this it is that makes us *Christian*; if our Lord (k) knew better than the learned *Nicodemus*, the Business he came upon, or the Manner how the *Divine Likeness* should be *created again* in the Soul: or if his Apostle spake by the Spirit of God, where he says, *Know ye not your own selves how that Jesus Christ is in you except ye be Reprobates* (l): *If any Man be in Christ* (baptised into Christ, his *Death and Resurrection*) (m) *he is a new Creature, old Things are passed away; behold, all Things are become new.* The great Truth which they both found in our Ears, is the *New Nature*, or that *Newness of Life*, that *Regeneration*, that *Purity of Living and Truth* says our Church: which indeed, (to those, who feel the *Misery* of not being restored to God, who groan under the Tyranny of the Devil, who experience his *Leaven of Malice and Wickedness*, who see the old *Man* in their independent *Pride, Self-will, Hatred of God or Love of the Creature, Sensuality, Covetousness, Anger, Hypocrisy, &c.*) is the *glad Tidings* of the *Gospel*. *Glad Tidings indeed, long since promised to our Gospel Day!* A new *Heart will I give you, a new Spirit will I put within you, I will cleanse you from all your Iniquities, I will save you from all your Uncleanesses* (n).

Let us then celebrate the Season by putting off the old *Man*, by being renewed in the *Spirit of our Minds*, by putting on the new *Man* (the *IMMANUEL*) which after God (as in the Beginning) is created in Righteousness and true Holiness (o). For indeed, it

(i) Eph. iv. 21. (k) John iii. 3. 5. (l) 2 Cor. xiii. 5.
(m) Read Rom. vi. (n) Ez. xxxvi. (o) Eph. iv. Col. iii. Rom. vi.

is as improper, as *unchristian* (I won't say unnatural) to celebrate *Christmas* without experiencing (or at least stirring to Experience) the *New Birth*; as it is to celebrate *Easter* without experiencing, (or desiring to experience) the *Power of Christ's Resurrection*, raising our Souls from a *Death of Sin to a Life of Righteousness*: or as it is to keep the Festival of *Whitsuntide* in Contempt and Mockery (as alas! too many do) of Divine *Inspiration*, or an *unction from above*. The faintest Expectation of a Change to be wrought in our Hearts by his Spirit, who *this Day* took Possession of our Nature to *renew* it; is a Spirit of Behaviour much more becoming the awful Name of *Christians*, than that *beatenish Abuse* of *Christmas*, that has, alas! too long, prevailed among us to the Scandal of *Christianity*, the Hindrance of the *Gospel*, the just Offence of the sober Jews and Heathens that are without; the Reproach of our Ministry; and in direct Opposition to the Piety of our Church in setting apart such Seasons for *Christian Rejoycing*, on account of the great Things done for us. The Church of *England* (whose Name remains, but whose *Spirit*, alas! is departed) plainly shews her *one principal Use* of this Season to be, *the following Christ in the Regeneration* (p); that we being *regenerate and made God's Children by Adoption and Grace* may daily be renewed (q) by that holy Spirit, which receiveth of Christ and sheweth it unto us (r)—that *Christ was therefore made very Man of the Substance of the Virgin Mary his Mother*, and that without Spot of Sin to *MAKE US CLEAN FROM ALL SIN* (s)—that he was *manifest in our Flesh to destroy in us the Works of the Devil*, and make us again the Sons of God and Heirs of eternal Life; and that having this Hope we should purify our selves

(p) Mat. xix. 28. (q) Col. for *Christmas Day*. (r) John xvi.
14. (s) Preface in the Communion Office for *Christmas Day*.

even as he is pure (t). That being so cleansed, regenerant, or renewed; or at least sensible, that we are not yet so; but desirous above all Things, (above Life and Health and all that the World calls Good) to be so; nay believing, (because God has promised it, and because it was the End of Christ's Birth in our Nature) that we shall be so, and that in this Life; because as he is, so are we in this World (u): that being (I say) so renewed or panting and restless to be so, we may keep the Feast, not as those do who love their old better than this unintelligible new Nature: (for do not some of our learned Masters in Israel say, how can these Things be?) we may keep the Feast (I say) with the unleavened Bread of Sincerity and Truth, purging out the old Leaven, that we may be a new Lamp, given to Hospitality (w), that is the Entertaining of Strangers (x) in Want; cloathing the Naked; feeding the Hungry, dealing our Bread to the Needy, especially to those that are of the Household of Faith; the poor Members of him, who became poor that we may be rich: the poor Members of him whom we now commemorate and rejoice in; and who cannot bid us again (y)—rejoycing in the Lord alone and not in those Members of Sin, that are the Instruments of Unrighteousness—Rejoycing in him I say, and that Salvation; that Salvation from

(t) Col. 6th Sunday after Epiphany. (u) 1 John iv. 17.

(w) The Word Hospitality is as much mistaken in this Age, as that Faith from which it should flow. For who understands by it that Love, that Entertainment of Strangers in Distress, which the Apostle so much recommends? and yet it is φιλοξενία. One would almost think, that our rich and great ones, who are but Stewards of their good Things for the Benefit of the Poor; and in particular, that our Impropriators, Appropriators, and Pluralists, who therefore receive the Profits of the Church, know not, that Hospitality is derived from Hospes, a Stranger. *Hospes fui, & non collegisti me, I was a Stranger and ye took me not in,* Eccl. M. xxv. 43, 44, 45.

* Rom. xii. 13. Heb. xiii. 2.

(x) Heb. xiii. 2. (y) Luke xvii. 11. 12.

Unclean.

Uncleanness, which he is now come to work for us—
having our Conversation honest among the Gentiles, (the
baptized Unbelievers;) having it moreover seasoned
with Salt, that it may minister Grace to the Hearers—
praying to have the great Mystery of Godliness fulfill'd
in us: that if we are truly baptised with the Spirit,
and not Water only; and so planted together in the
Likeness of Christ's Death, we may be also in the
Likeness of his Resurrection, a present Resurrection
from our Death in Nature—meditating and feeding
upon that Word that can beget us again—speaking to
one another in Psalms and Hymns and spiritual Songs:
singing and making Melody in our Hearts to the
Lord. Now, my Brethren, if this *Christmas Fare*
(to speak in your own Stile) nauseate any of your
Stomachs (as indeed it will in all worldly Appeti-
tes,) let it be a Means of making you reflect what
you are become, from whence you are fallen: and
how much you want to be renewed in that Saviour,
in whom rather than you will rejoice; in his and your
New Birth, you will rejoice in his and your own
deadly Enemies, viz. those Pomps and Vanities of this
wicked World, and all the sinful Lusts of the Flesh, which
(notwithstanding) you have so long since renounced.

(16.) "But here (says the unawakened, natural
" Man) here is not one Word of Proof for this
" New Birth. Here is nothing but Authority;
" and I have no Notion of this *Implicit Faith**;

H " nor

* *Implicit Faith* walks as little by Reason as it does by Sight, and yet it is the most rational Persuasion in the World, because it depends on the *unerring Reason of God*. It censers not with Flesh and Blood, and yet is never mistaken. It believes, but for one Reason, (viz.) because it knows God is true, or because he has said it is that Faith that pleases God, because it gives him the Glory of his Truth and Faithfulness, and because it offers nothing to him but the Righteousness, the complete, the perfect, the omnipotent Righteousness of his Son. *Implicit Faith* overthrows Deism, and all such Natural Religion as opposeth the Gospel. It casts the great Mountain of Sin and Unbelief into the Sea. But observe,

" nor will I take God's *ipse dixit* in any thing that
" agrees not with my Reason : Now, can a Man be
" born when he is old ? Can he enter a second Time in
" to his Mother's Womb and be born ? 'Tis true,

serve, the Object of this *implicit Faith* is neither *Church*, nor
Council, nor *Tradition*; but the Word of God alone, that can
as soon fail as God cease to be true; and therefore the Believer
speaks in the strong Terms of Scripture, he knows, with St. John;
he is persuaded, he has the full Assurance of Faith, with St. Paul;
and with the *Church of England* he has the sure Trust and Con-
fidence, that his Sins are forgiven him, and that he is utterly n
abolish the whole Body of Sin — that his Heart is a renewing, if
not renewed; because he knows God is faithful and just to for-
give him his Sins, and to cleanse him from all Unrighteousness,
tho' he confesses he has sinned, yea that (of himself) there is no
thing but Sin in him.

But whence then comes that *Doubt* and *Uncertainty* as to Faith
and Salvation, as to *Pardon* and *Forgiveness* of Sins ; which the
Generality of both Clergy and People both preach and receive;
nay, indeed, receive as Articles of Faith, though they be against
the *whole Tenor* of the *Gospel*, and that *cheerful Reliance*, that
Peace, that *Happiness*, that *Salvation* that a Believer has on the
Promises of God ? This *ungenerous Doubt* of God, bordering so
nearly on rank Unbelief (if such it be not) cannot come from the
sure Trust and Confidence of the *Church of England*. No, it comes
from that *corrupt Church* (and would to God that our looking
on good Works, " as a *Condition of Justification*" say some, in
Opposition both to *Scripture* and to their own *Subscriptions*, Af-
sent and Consent †, did not shew a nearer Alliance yet to that
Church.) It comes (I say) from that *corrupt Church*, which *she*
establishes *Mistrust*, *Uncertainty* and *Doubt* by *Canon*, by *Law*:
that the *Comfort* and *Blessedness* of the *Gospel-promises* are of no
Effect. Has God spoke and sworn ? Is Faith the Anchor of the
Soul both *sure* and *steadfast* ? Is Christ the Truth ? Are all the
Promises of God in Him, Yea and Amen ? No.

Behold ! the strong *Mountains* of God ‡, overturned by hu-
man *Popish Canons* ! Si quis dixerit, omni homini ad remissionem
peccatorum assuerendum, necessarium esse, ut credat certo & ab-
que ulla *hesitatione* proprie *infirmitatis* & *indispositionis*, pecca-
ta sibi esse remissa ; *Anathema sit*.

Si quis dixerit, hominem a peccatis absolvi, ac Justificari, ex
eo, quod se absolvi ac Justificari certo credit ; aut neminem ver
esse Justificatum, nisi qui credit se esse Justificatum, & hac solle
fide Absolutionem & Justificationem, perfici ; *Anathema sit*. *Can.*
13 and 14. *Conc. Trident.*

† *Articles* 12 and 13. ‡ *Ps. cxxv. 1.* *you*

" you have a *Saying*, that of his own *Will* he beget
 " us again with the Word of Truth (z) : that your
 " Believers are born again, not of corruptible Seed,
 " but of incorruptible by the Word of God (a). But
 " all this is as inconsistent with my *Reason*, as deny
 " thy self, hate thy Life, take up thy Cross, love your
 " Enemies ; pluck out your right Eye, lose your Life,
 " sell all. But what Man of *Reason*, or even com-
 " mon Sense can receive such Sayings (b)? He hath
 " a Devil and is mad, why hear ye him?"

(17.) Thou *canst* not receive these Sayings ; I
 know it Unbeliever ; I know thou *canst* not receive
 these Sayings. And moreover I know the *Cause*
 thereof, which thou knowest not ; for as *Reason* in
 God, and in all intelligent Beings, who simply re-
 ceive what He has revealed, is the *Eternal Reason* or
Nature of Things ; or the *Nature* of God and Man,
 together with the Relations *necessarily* subsisting be-
 tween them : *thy* Reason, O Unbeliever! because *op-*
posite to, and *rebelling against* this Order of Things,
 cannot agree with the Reason of God : and because
 (farther) Satan told thee and all thy Brethren [τοις
 σοφοῖς, τοις Γραμματεῦσιν, τοις Συζητήταις τῶν αἰώνων
 τρόπων * (c) :] that (as Gods *yourselfes*) ye should know

H 2

Good

(z) James i. 18.

(a) 1 Pet. i. 2, 3. John i. 13,

(b) Mat. xix. 21, 22. John vi. 60.

(c) 1 Cor. i. 20.

* In how much more *damnable* a State (if they repent not) are the Συζητήταις τῶν αἰώνων τρόπων, the *Disputers*, the *Cavillers*, the *Sceptics*, the *Reasoners* against any *revealed Truth*, of this *Chris- tian* World, as it is call'd ; than those whom St. Paul speaks of in this Place ! Our *Disputers*, who not only *cavil* against the Holy Ghost, and deny his *Agency*, his Inspiration ; but indeed suspect his *Veracity* in whatsoever squares not with their *fallen Reason*, or thwarts their *carnal Mind* [Rom. viii. 7.] that *Godship* which Satan promised in an *independent Enjoyment* of the Creature !— our *Disputers*, who though readily they receive the *Witness* of Men, (who are *Liars*) canvass the *Truths* of God, the *Things* of the *Spirit*, with the *nicest Scrutiny* : for, in short, they give little *Credence* (farther than as 'tis the *Custom* of the *Coun- try*) to what He has *revealed* ; particularly, as touching *Man's divine*

Good and Evil independently of GOD. *Hinc ille lacrymæ.* Hence the (usually so call'd) Pride of fallen Reason,—the Rebellion of Common Sense in Matters of Faith. Here see Satan's Standard against the Gospel; here is the Source of Reasoning Unbelief. Hence let us learn, that whenever we hesitate or dispute against any revealed Truth; then is the subtle Serpent carrying on, and prolonging the

divine Perfection and diabolic Depravation in his Creation and Fall; and the consequent Necessity of his being restored to the Image of God—they as little believe, that every unawakened, unreproved, [John xvi. 8, 9.] unrenewed Soul is a Legion of Devils [Mar. v. 2, 16. John viii. 41, 44.] as they do, that Man in his first Creation was made but a little lower than GOD (מלֹה בָּן וְתַחֲסֵרָה מִתְּבָנָה) Ps. viii. 6) than God, Father, Son, and Holy Ghost — our Disputers, I say, our Free-Thinkers, our manly Reasoners, who (Gods as they are themselves [Gen. iii. 5.]) disdain simply to take God's Word; and believe no farther than they can see [John xx. 29]; and therefore both think and speak Evil of the Holy Spirit [1 Pet. iv. 14.] that Holy Spirit, without whom no Man can call Jesus his Saviour; that Spirit who is the sole Giver of all saving Faith [Gal. v. 22. Phil. i. 29.]—our Disputers are yet such as once were baptized into the Fulness of his Grace, as well as into the Death and Resurrection of the Second Person [Rom. vi. 3, 6.]—are such as professed to believe in him as their Sanctifier together with the rest of God's Elect People.—nay, are such as at their Confirmation professed to receive Him in order to increase in his Gifts and Comforts, more and more till they should come to his everlasting Kingdom. Whereas St. Paul's Disputers were (generally) plain honest Heathens, who had no other Way of coming to God, but by that Law written in the Hearts of all Men—the very lowest Portion of Grace, and yet a great Blessing too! a Grace! a Blessing! which the God of Love left in the Soul; or (if I may so say) rather substituted in the room of his despised Image, as a Substratum for subsequent Revelation: substituted, I say, in that Soul, which otherwise in consequence of his just Threat, Gen. ii. 17, had been quite (irrecoverably) dead to him; as indeed all such Souls are, as use not this one Talent,—they were such as neither received nor even heard of the Scriptures of the Old and New Testament—they were left to God's uncovenanted Mercy, which we have no room to say any thing of, who have heard and received the glad Tidings of the Gospel; who have believed in the Name of Jesus Christ, whereby alone Men must be saved, says

fatal Scene, which he acted some time since with us all in our common Parent. Then is he rebelling within us against the Lord, and against his Anointed.

(18.) However, as I would feign become all Things to all Men, as I would provoke to Jealousy, foolish as I am, those, who will not believe except they see, or for this Reason of Reasons, because it is written, (Authority sufficient for the Devil, would he always own

our Church in her 18th Article. In a Word, they sinned not in the Abuse of covenanted Grace in the Abuse of Sacraments and Ordinances, as our Disputers of this present World do ; who, tho' they have the sure and steadfast Anchor of God's Word and Oath to rely on ; yet fly from it to themselves—to the Uncertainties and Doubtings [διαλογίσμους, 1 Tim. ii. 8.] of their fallen Reason—who, tho' they may have the full Assurance of Faith, such a Measure of Grace and Love as may assure their Hearts before God—as may give them a Witness in themselves, stronger than ten thousand Arguments, or Mathematical Demonstrations ; yet will they (O ! innate Rebellion ! because God has forbid it) know him by Wisdom [1 Cor. i. 21] διὰ τῆς σοφίας, by Reason, by Learning, by Philosophy, after the Traditions of Men, after the Rudiments of this World : not considering that God had said, he would not be known in this Manner, when he surrounded the Tree of Life with flaming Swords, and made it inaccessible but thro' Him, who is the Way, who is the Door ; thro' which alone we can have Access, [Rom. v. 2]

O then ye Συλληταὶ τὸν αἰώνος τύπον ! ye Σοροὶ κατατάρκα ! how much more intolerable is your Curse than that of your Brethren the Antient Greeks ? [1 Cor. i. 21, 22.] If our Lord has Power on Earth to forgive Sins : if he has Power thro' that simple Faith, which he gives, (but some will not receive) to all Men under the Gospel to make you every whit clean : if (in fine) a present Forgiveness of Sins, or Justification ; a present Holiness of Heart, or Sanctification be THE GOSPEL, τι ταῦτα διαλογίζεται ταῖς Καρδίαις υμῶν ; why reason ye against this Gospel in your Hearts ? why say ye, that they blaspheme, who (according to our Lord's Appointment) preach this Gospel to every Creature, and offer these Blessings to guilty and polluted Sinners ?

Ye Apostates ! ye Trampers on that Blood wherewith ye once were sanctified ! ye Resistors of the Holy Ghost ! ye Renewers of the Macedonian and Nestorian Heresies ! Know, that all Doubt and Hesitation, much more wilful Opposition in Things revealed by GOD is rank Infidelity ; and that there is little or no Medium between simple believing, and downright Unbelief, &c.

it

it) (r); I will (to inforce further what has been said, and to prove the Importance of the Day to such as will not *simply* believe,) shew, that the *New Birth* is a Doctrine built and stablished on the *biggest Reason*. But Reason still it must be *enlightened* by Faith, and grounded on Scripture; such Reason as Man always acted by before his Fall; Reason nearly allied to Grace, that *Breath of the Power of God!* that *Influence flowing from the Glory of the Almighty!* entering into pure Souls, and making them Friends of God, and Prophets! for all other Reason (though barely sufficient it may be for the Conduct of Civil Life) is (in Matters of Religion) not the *Wisdom that is from above*, but is *earthly, sensual, devilish*.

(19.) As therefore you profess the Name of *Christian*, I may require, I hope, two or three *Postulata*, or else we shall still be *Barbarians* to one another, and never likely to come to any Issue. I desire then, that you will believe *thus much* at least, that *God created Man in his own Image*; (for this the very Heathens believe as you read, *Aet's the xivth*) — that *God delighted in this Work of his own Hands*, for when he had created Man in particular, he pronounces a *very Good* upon the whole Creation (s) — that as *GOD delighted in Man**, so *Man's Happiness consisted in his Dependance upon GOD* — that *Man lost this Image*, when (at Satan's Instigation) he would be *happy and wise out of God* — that *Satan destroy'd this Dependance, as in Holiness so in Happiness*, when he listed Man up into a State of *Independance on his GOD*. O fatal Words! ye shall be as *GODS yourselves*! for as the wise Man says, *the beginning of Man's Pride was to fall away from God, and to turn away his Heart from his Maker* (t) — Now grant

(r) See the 4th Chapter of St. Matthew, and read over that glorious Homily of the *Salvation of Mankind*.

(s) Gen. i. 31. * Prov. viii. 31. (t) Eccles. x. 13.

ne but these Propositions, and if you *beflate* at all
about them, know, that notwithstanding your out-
ward Profession, you are no *Believer* (for you believe
not what GOD has reveal'd) and that *he that believeth not shall be damned*: Grant me, I say, (I can
demand them for your Profession's Sake) but these
few Propositions; and then your very Reason will
infer another, and it is *this*; that GOD cannot de-
ight in Man, nor consequently can Man be happy a-
gain in GOD, till he is become dependent on him
again through FAITH; till he is made again what
he was in the Beginning; till he is created anew; or
till he is restored in his primitive, original likeness to
God, *viz.* Love and Holiness.

(20.) *This*, my Brethren, is the SUM of the
Gospel. The Honour of GOD, and the Holiness
and Happiness of Man centre here: or more parti-
cularly, the Intent of all Divine Revelation is,—that
the Honour of God be vindicated—that Man be
brought back to his *happy Dependance* upon GOD,
which can be done only by the Power of GOD, im-
parted thro' FAITH (*for all Things are possible to him
that believeth*)—that Faith reduce or bring down the
Pride of that independent Reason, which at first lifted
Man up against his Maker, and is still rebelling within
Him, with a *Yea, baib God said!* (hath GOD said indeed,
ye shall not eat, lust, covet, i. e. place your Hap-
piness in self, in *created Good*?)—that by Faith
this Evil, which has intailed Misery upon Man, be
done away—that the Usurper be cast down and
GOD restored to his Throne—in a Word, that
the unclean Spirit be cast out, and that Christ, *who is
the Image of GOD*, and in the Form of whom the
Divine Creature Man was first made; may again be
formed in all Mens Hearts, *all* Hearts that believe,
GOD is able to do this. For, to say *all*; *this, this is
the Truth, as it is in Jesus, that ye put off concerning
your former Conversation the old Man, which is cor-
rupt*

rupt according to the deceitful lusts; (a) and that ye put on the New-Man, which, after God is created again in Righteousness and true Holiness: that ye be renewed in the Spirit of your Minds; for we (we believers) are his Workmanship, created in Christ Jesus unto good Works, which GOD had before ordained that we should walk in them (b). Wherefore, consider, ye barely moral Men (for whom I more peculiarly intend this Part of this Discourse) ye naturally religious, ye that before the Inspiration of GOD's Spirit (in Opposition to your own Church) (c) seek to be justified by your natural and therefore sinful Works— Consider, ye self-righteous, who seek Justification in yourselves (d) through that Law, which has not yet accused you, because you have kept it (it seems) from your Youth up—that Law, which 'tis plain you are ignorant of, because you are yet alive under it (e); because it has not slain you (f); because its end is not answer'd in you; for it has not brought you Self-condemned to Christ (g)— Consider (I pray you) that the Above, are not vain Words, but that if ye part not with the old Adam (as your Church prayed when you were admitted into Covenant with God) (h)— if you are not baptized into Christ (i)— if ye put not on the Lord Jesus Christ; ye are yet in your Sins; ye are Strangers to the Covenants of Promise made to this Gospel Day (k)— that without Christ there is no hope for you— that if Christ is not formed in you (l) (though you may call these Words of the Apostle, Cant) you are yet naked of GOD's Image; being (because out of Christ) [Atheists] without God in this World (m); for whosoever denieth the Son, the same bath not the Father (n).

(a) Ephes. iv. 21, &c. (b) Eph. ii. 10.

(c) Vide 13th Article. (d) Luke xvi. 15. (e) Rom. vii. 9. (f) xi. (g) Gal. iii. 24. (h) Vide Office of Publick Baptism. (i) Rom. vi. (k) Ez. xxxvi. (l) Gal. iv. 19. (m) Eph. ii. 12. (n) 1 John i. 25.

nor can any Man come to GOD the Father without GOD the Son (*).

(21.) Again, if all Mankind be conceived and born in Sin, if of Consequence every Imagination of the Thoughts of Man's Heart be only Evil continually; if his inward Parts are very Wickedness (and alas! the whole, the unfeeling perceive not this in Order to look out for a Remedy!)—if the unclean Spirit appear in Love of the World, in Sensuality, Ambition, and an idolatrous Covetousness, in the Lust of the Flesh, in the Lust of the Eye, in the Pride of Life, —if the dumb and deaf Spirit, that can neither speak nor hear to the Praise and Glory of GOD, be in every unrenew'd Soul, at least in every Soul that will not be awaken'd to a Sense of its want of being renewed,—if Satan rule in all Christless Hearts; in Pride, Passion, Anger, &c. hurrying them sometimes into the Fire, and sometimes into the Water; into all the Extremes of Sin and Wretchedness,—if the Unbeliever's Throat is an open Sepulchre; if the Poison of Asps be under his Lips; if his Mouth be full of Curseing and Bitterness; if the good Pharisee breathe out Threatning and Slaughter (in particular) against the Disciples of the Lord, contradicting and blaspheming against the present Power of the Gospel; nay, if the as innocent but more honest Publican level his blasphemous Oaths and Imprecations against the most High himself, storming with all the Rage and Rebellion of the Devil against the Almighty (a),

I if

* John xiv. 6.

(a) But who sees this, that does not see his own Heart! Do we think that our Nobility, our civilized and moralized Gentry, could daily and hourly commit this damning Sin, this personal Injury offered to God; or that even our Mobility, not quite so civil in some respects, could thus curse God to his Face, or (contrary to his Design who died to save them) pray Him to damn their Souls?—do we think that this Outrage could be done, but that the Natural Soul is dead to God, that it hates God, that it is (and indeed it pleads for Insensibility) past feeling, and therefore (tho' there be neither Lust, Concupiscence, nor Pleasure to excite it) commits this Sin, as all others, with Greediness?

—if every natural, unawakened Soul be the *Gospel Demonic*, possessed with a *Legion of Devils*, tyrannizing over the Creature made in God's own Image, and hurrying it headlong to endless Perdition;—to add no more, if the whole World *εν τινόν καὶ ταις λύτραις* *hyeth in the wicked one*; yea deeper now than ever, because of a longer Abuse of the Gospel, and a more avow'd Contempt, a more bare-faced Rejection of its Power, (*viz.* Inspiration which, our Church says, can alone *cleanse the Thoughts of our Hearts*) (*b*) and of its two great Blessings, *a present Forgiveness of Sins and a present Holiness of Heart*,—if this be the inexpressibly pitiful Case of the whole fallen Nature till *restored* by Faith in Christ.

Quam dignus Vindice Nodus,
—*ut DEUS interficit* (*c*)!

How glorious a Cause is here for a good God to appear in! What Need is there, that He should assume this *distressed Nature* so nearly allied to him once his own Image! to rescue it from Satan, to bruise the Serpent's Head in it? What a *Necessity* is here for the *Arm of the Lord!* for the *Strength of Salvation*; for the *Strength of God* to save! (and how sweet, how comfortable, how ravishing, is the

(*b*) Collect beginning the Communion Office, 5th Sunday after Easter and 9th after Trinity.

(*c*) I think it necessary to apologize for the Use of these Words; but I chuse them rather than any Scriptural ones, because they are an Authority of greater Weight than *any such*, with those for whom I design the Argumentative Part of this Discourse. Not that I think (for the Occasion of them prove the contrary) that the Poet spoke them (like the heathen Baal, or the wicked High Priest) in a prophetic Spirit. But I have a godly Jealousy over such of my own Order, as (contrary to their sacred Profession, and having little Taste for the divinely inspired Writings) spend their Time and Parts in the heathen Clasicks, and call them (as one in particular was not ashamed to do) *My Sacra, My Bible.*

Name *Jesuſ* ! *Saviour* ! *Redeemer* ! to the captive Soul, that feels the Tyranny, the Bondage of the Oppressor !) What Need have we of a *DEO VINDICE*, an avenging God, to plead our Cause with him that striveth with us, and to fight against him that fighteth against us ? But such an one (*Thanks be to God for his unspeakable Gift !*) we have. For, who is this that cometh from *Edom*, with dyed Garments from *Bozrah* ? This, that is glorious in his Apparel, Travelling in the Greatness of his Strength ?

WHO SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE. Wherefore art thou red in thine own Apparel, and thy Garments like him that readeth in the Wine Fat ? I have trodden the Wine-pres ALONE, and of the People there was NONE with me : for I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Rayment. For the Day of Vengeance is in my Heart, and the Year of my Redeemed is come ; — therefore mine own Arm brought Salvation unto me, (the whole Christ, Head and Members) (d) and my Fury it upheld me (e).

(22.) But farther, if the whole human Nature by falling out of God be *unmade*, — if it have lost its Holiness and Happiness, together with its *essential* Dependence on God ; when (as has been observed) the subtle Serpent lifted it up into a Desire of *Independence*, and excited a fatal Curiosity of tasting a foreign destructive Happiness, — if therefore all have sinned, and come short of the Glory, which God designed them, both his own and theirs, — if it be plain from scriptural Reason, that the Purity of God is such, that he cannot behold, much less dwell with Iniquity, — if (as Job says) the Heavens are not clean in his Sight, and that he charges his Angels with

(d) 1 Cor. xii. 12, 27. (e) Isaiah lxiii. 1, 2, 3, 4, 5.

Folly—if the Nature of that Happiness, that God has prepared for his Believers be such, that it cannot be enjoyed but by renewed and spiritual Minds: for that such is the Nature of Things, that unless we have Dispositions in us suitable and answerable to the Objects that are to entertain us, we can take no manner of Complacency in them; no more than a deaf Man can in the most ravishing Musick, or a blind Man in the finest Paintings—if without going on unto Perfection (as the Apostle says) or without his Holiness (as a Habit or Disposition of Soul, no Man can see the Lord: and if this Holiness is not to be had, but as a Gift from Him, who has purchased it for us by his Blood, and whose sole Property it is: How necessary on these Principles is the Doctrine of Restoration? How necessary on these Principles is the great Mystery of Godliness, which we now bless God for; even the IMMANUEL, or Christ to be formed (f) in every believing Heart? How necessary on these Principles is the New Creation? and how impossible is this New Creation to be obtained without the Creator *? without the omnipotent, etern

(f) Gal. iv. 19.

* Who but he that knows his own Heart; that is taught of God; that is reproved of Sin; whose own Heart shews him the Wickedness of the Ungodly? dreams what a difficult Thing it is to be a Christian? and yet all Things are possible to him that believeth. Can nothing but the same Almighty Power that created the Soul of Man at first, cloath it again, now that it is naked and stript of the Image of God? Can no less Power than that of the CREATOR, create anew? What must I do for thee, thou most exalted Ethic Virtue! Philosophy! thou admired Diana, whom all the Earth worshippeth, how can I get thee in here! Human Power! Human Virtue! Human Reason! where shall I place thee to Advantage in this Affair? Τυωδι Σιαυτον, be content; let it be thy Strength to sit still. But when thou hast received Grace, when it has humbled thee into a deep Self-knowledge; then wilt thou be active, then thou wilt feel that thou hast Power from on high, and that Grace, as it is Divine Power cannot be still; but that it is an active operative Energy, or an inward Working. Then wilt thou say with the Prophet, Let us arise and

nal Word, who spoke all Things into Being, which Now begets every Believer (g), at whose Pleasure all Things are and were created in the Beginning; and who now sits upon his Throne, making all Things new (b), all Things that were destroyed (i) or un-made by Sin; for doth not the whole Creation groan and travail in pain together, waiting for this Manifestation of the Sons of GOD?

(23.) And

(g) James i. 18. 1 Pet. i. 23.
(i) Gen. iii. 17.

(b) Rev. xxi, 5.

and be doing, and the Lord will be with us. Indeed, if thou act thus in Subordination to Grace, then thy Labour shall not be in vain in the Lord: for he will accept (as he demands) thy Work of Faith and Labour of Love. But otherwise, be amazed thou most improved Reason, at this superior Work: Adore what thou canst not comprehend: stay in thy own Sphere: be decent and civilized: regulate the outward Decorum for thou canst do no more: be as useful in the Ethnic State and Community as thou canst: but leave CHRISTIANITY, for it is the NEW CREATION to that Uncion, which (in fact) thou despisest and lookest on with an evil Eye. And thou, Academic Learning, shall I say nothing of thee on this Occasion? Canst thou by searching find out God, canst thou find out the Almighty unto Perfection? Nay, canst thou tell what Life and Motion is, in the meanest Reptile? What is Vegetation in Plants, or Cohesion in inanimate Matter? And yet I esteem thee as a Servant when thou demeanest thy self humbly, I acknowledge thy Subserviency (in some Cases) to Divine Writ; I look on thee as ornamental and useful, useful so long as thou wilt be subject to Divine Revelation, so long as thou wilt bow thy Summity to it, so long as thou wilt submit to the Wisdom of God. But this if thou wilt not stoop to, I pronounce thee the Pest of Christian Religion (however thou hast shined in rational heathen Worship) witness thy numberless Heresies from Age to Age. Yea, thou art that very Knowledge of Good and Evil (of abused Good, of improved Evil) which the Devil promised, when he listed Man up into Rebellion against his God. But, O what a Blessing (a rare Gift indeed!) is Learning with Simplicity! (if this be not a Blunder in our refined Age " for what is Learning for, but to destroy Simplicity?") See an Instance of it in the learned St. Chrysostom, so much commended by our learned Reformers in that Homily (would one think it?) so often subscribed, under the 35th Article, by all the Clergy in England.

" Whoso-

(23.) And if that Likeness which God (at first) created the Soul of Man in, be Love or Purity, (for the Love of God is Purity)—If this Love, this Likeness be effaced, by that independent Concupiscence, Lust, or Love of the Creature, its irreconcilable Opposite! which (tho' happy all others be in their much pleaded for Insensibility) every awakened Soul groans under, and feels to be the carnal Mind which is Death to God—If to be thus carnally minded is Death; if they, that are thus in the Flesh cannot please God, —if the Blessedness, the Happiness, (that is, the HOLINESS) which God designed for Man be thus lost in that created Good, which he never intended to be the Object of his Love; in a Word, if it be lost in SELF (for said the subtle Serpent, with a Lye in his Mouth) *God doth know that in the Day that ye eat thereof, ye shall be as Gods yourselves*—If this be the Case, how necessary is it, that we be begotten again by that same Word (*k*), which (left us as a Legacy in his last Will (*l*), the *New Testament*) is still of the same Power (when mix'd with Faith) (*m*) to every expecting Soul, that it was in the Beginning? How necessary is it, that this Word beget us again?

“ Whosoever giveth his Mind to holy Scriptures with diligent Study and burning Desire, it cannot be faith St. Chrysostom, that he should be left without Help. For either God Almighty will send him some Godly Doctor to teach him as he did to instruct the Eunuch,—or else if we lack a learned Man to instruct and teach us; yet God himself from above will give Light unto our Minds, and teach us those Things that are necessary for us, and wherein we be ignorant.—Man's human and worldly Wisdom and Science is not needful to the Understanding of Scripture but the Revelation of the Holy Ghost; who inspirereth the true Meaning unto those, who with Humility and Diligence do search therefore. *He that asketh shall have, he that seeketh shall find, he that knocketh, shall have the door opened* ‡.

‡ Second Part of the Homily of the Knowledge of Holy Scripture.

(*k*) Ja. i. 18. 1 Pet. i. 23. (*l*) Heb. ix. 16. (*m*) Heb. iv. 2.

gain?—that it so beget us as to make us love God; for every one that loveth is born of God and knoweth God (*n*)?—that it so beget us as to bury the old Man, says our Church, or destroy that Love of the World (the aforesaid independent Concupiscence) which is Enmity with God (*o*)?—that it so beget us as to take in the second Table of the Law (*p*) also, viz. that we love one another with a pure Heart fervently (*q*)?

(24.) Behold here, my Brethren, our Christian Perfection! we mean no more by it than this Love of God and of all Men, whether Foes or Friends; this Love of God with all its Fruits of doing and suffering, we mean no more by it than this Divine Gift, this restored Image of the Godhead, this inward purifying Christianity, this Holiness, which is Happiness. Now that this be restored is very plain (I think) from the foregoing Argument, even from thy own Concessions, outward Professor! Where then (I pray) is the Occasion of all the Offence given by this Word CHRISTIAN PERFECTION, a Word as much abhorred as if invented fraudulently by us, and not spoken by our Lord and his Apostles, as if foisted into the Text to overturn Foundations, as if Anti-christian, and Anti-scriptural and Heretical; to deprive Man of all Good. Do we exact any thing, but what God has appointed us, in order to make us (as at the Beginning) when holy, happy.

(25.) Again, if Man be (what none but the awakened, convicted, emptied, believing Christian experiences to be true, if he be a fallen incarnate Spirit—if he be an incarnate Devil (for corruptio optimi, sit pessima) or (as our Church expresses it in her Ho-

(*n*) 1 John iv. 7. (*o*) Ja. iv. 4. (*p*) Rom. xiii. 9.
10. (*q*) 1 Pet. i. 22.

mily for this Day *) the Image of the Devil ; even
Flesh and Blood, poisoned with all the hellish Tem-
pers, that make Satan what he is, viz. Guilt, Pa-
tient, Hatred of God, Independence on him, rebellion,
Pride, Self-will, Lust or Love of the World, &c.
and if God in his Love, in his one eternal Purpose
wherein ALL MEN may see what is the Fellowship
of the Mystery, which from the Beginning of the World
hath been hid in GOD, who created all Things by his
Christ (s), if God, not only in his Love, but in his
Wisdom, (and the Event proves his adorable Wisdom)
thought fit to restore the whole lost Race, by having
it created anew in himself, and appointed moreover
that this Blessing should be applied to the Individual
thereof by Faith, by such a Faith (I've said) as should
set aside Man's independent Wisdom and Knowl-
edge ; and so bring him back to his primitive hap-
py Dependence——If Things be so (and lie in
the Dust, then fallen, faith-opposing Reason, then
shalt account for them !) If Things be so, we
can forbear ; what Christian I mean (for all other
will reason in their Hearts (t) against Christ's Pow-
on Earth either to atone or cleanse;) what Believer
who has either felt, or knows he shall feel these Ble-
ssings of the Gospel, (because he is faithful who has
promised) can forbear praying and praising God
with our Church, ‘We yield thee hearty Thanks, my

* Her Words are these : By the Fall it came to pass, that before he was blessed, so now he was accursed : as before he was loved so now he was abhorred : as before he was most beautiful and precious, so now he was most vile and wretched in the Sight of his Lord and Maker. Instead of the Image of God, he was now become the Image of the Devil. Instead of a Citizen of Heaven, he was become the Bond-slave of Hell, having in himself no one Part of his former Purity and Cleanliness ; but being altogether spotted and defiled ; insomuch, that now he seemed to be nothing else but a Lump of Sin, and therefore by the just Judgment of God, was condemn'd to everlasting Death.

(r) Eph. ii. 8, 9, 10, 11. (s) Ibid. (t) Mark vii.

7, 8.

“ merciful”

merciful Father, that thou hast vouchsafed to call us to the Knowledge of thy Grace and Faith in thee—that thou hast given us the Forgiveness of all our Sins the Forgiveness of those Things whereof our Consciences were afraid. Strengthen us, we beseech thee, Lord, with the Holy Ghost the Comforter, and daily increase in us thy manifold Gifts of Grace—and bumbley we beseech thee to grant, that as we are dead unto Sin, and living unto Righteousness, and as we are buried with Christ in his Death, we may crucify the old Man, and utterly abolish the whole Body of Sin—even, that the old Adam may be so buried, that the New Man (JESUS CHRIST) may be raised up in us—that all carnal Affections may die in us, and that all Things belonging to thy Spirit may live and grow in us,—that we may have Power and Strength to have Victory, and to triumph against the Devil, the World, and the Flesh—that thou wouldest defend us with thy heavenly Grace—that we may continue thine for ever—and that we may daily increase in thy holy Spirit more and more, until we come to thy everlasting Kingdom * — If Things be so, how necessary is Faith, that Faith that purifieth the heart (u) ? how necessary the Preaching of Faith ? for is by Faith alone that we have access (w), by Faith we are justified (x), by Faith the Righteousness of God ours (y); and indeed no meaner Righteousness can please an infinitely just and holy God—How necessary the Preaching the Gospel, the Doctrine of the cross (JESUS CHRIST ALONE AND HIM CRUCIFIED) though it give us much Offence, now, even now, as it did from St. Paul's Mouth (z), as its Author did in the Days of his Flesh when e was the Sign spoken against (a) ? how necessary this

* Read over the Offices of Public Baptism and Confirmation.
 (u) Acts xv. 9. (w) Rom. v. 2. (x) —iii. 28.
 (y) —iii. 22. (z) Gal. v. 11. 1 Cor. i, 22, 23.
 (a) Luke ii. 34.

same Foolishness of Preaching, of Expounding (by the Assistance of the Spirit) that Word of God, which then comes with Power to the Hearts of the Hearers? How necessary a continual ministerial Attendant upon this very Thing? the early and late Labours of those, whom this *Laodicean* [humanly-righteous and therefore luke-warm] Age casts out? How necessary, (in a Word) is a frequent Repetition of the same Thing (for the Hearers safe, nor grievous (b) to the Preachers who love, who love both their Lord and his Church) the same Thing! that absolutely indispensable Condition! the New Birth, absolutely indispensable, I say, on the Supposition of Man's Divine Creation in the Beginning; the Supposition of his Fall from it; and the Supposition that our Lord knew the Business he came into the World upon. Hear himself, ye Philosophers of this Age, Academici! Stoici! Peripatetici! if ye will not believe our Report. Verily, verily, I say unto thee, except a Man [Man in general, every Man] be born again, he cannot see; he cannot enter into the Kingdom of God. It is not said he shall not, but he cannot, while he continues in his Old Birth (conceived and born in Sin) he cannot without a thorough, real, inward Change of Heart and Affections (let Satan employ what Subtlety he pleases to interpret away the Force of these Words, together with Man's Salvation) he cannot; Verily, verily, he cannot enter into the Kingdom of God: whether that Kingdom, that is here Righteousness and Peace, and Joy in the Holy Ghost, or that Kingdom hereafter into which nothing that defileth can enter, and which endureth to endless Eternity.

(26.) O, my Brethren, let us beg of GOD, Grace to consider the End of his Gospel (so suited to the Evils we suffer through our Fall in Adam!) the Sanctification of our polluted as well as the Justifica-

(b) Phil. iii. 1.

tion of our guilty Souls. And let us beg of him to give us such a spiritual Discernment, as to see into the satanical Devices of such (as crept in unawares, the *Enemy that did it*) rend the Gospel in pieces by separating its *Holiness* from its *Pardon*: who thus make it (Master-stroke of Satan!) a *sinful Gospel*: nay, who rend (as much as in them lies) the *Person* of Christ, separating the *King* from the *Priest*, making the *holy* and *immaculate* Jesus a *Minister of Sin*. O wretched Men! good had it been for you, had you never tasted the *good Word of God, or the Powers of the World to come*. Your Motto is that of your Fore-father *Simon Magus*, and your Brethren the *Nicolaitans* of old, *Let us continue in Sin, that Grace may abound* †.—Let us consider, I say, the one End of that Gospel, which (together with the Holy Ghost sent down from Heaven) was to beget us again (as we have seen) unto a lively Hope by the Resurrection of Jesus Christ (working powerfully (c) in us) to an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you (as many Believers as you are) who are kept by the Power of GOD through Faith unto Salvation (d), ready to be revealed in all quickened expecting Hearts. Let us con-

† See the Character of these filthy Dreamers, (who turn the Grace of GOD into Lasciviousness, who use the Liberty of the Gospel for an Occasion to the Flesh) in St. Peter's 2d Epistle, and in the Epistle of Jude. See here the dismal Effects of tearing the Gospel System! but see also the over-ruling Power of GOD in bringing Good out of Evil! how successfully does he turn Satan's Weapons on his own Head; for to this bellish Sect, who denied, and do deny, the Power of Christ in the Flesh are we obliged for St. John's Epistles; where he shews both what it is to believe in Christ, or to confess him come in my Flesh; my Sanctifier, my Cleanser from Sin, the Bruiser of Satan's Head [Power] in me, or my King: as also what are the infallible Marks or Tests of a true Christian; viz. Purity or Love and Obedience; Love to God and Man; Love and Obedience to God's Will, his Law, his Commandments; his Words and Sayings: for to such as have these Tests, they are not grievous.

(c) Phil. iii. 10. Col. i. 29.

(d) 1 Pet. i. 3, 4. c.

sider, that Christ was in vain call'd IMMANUEL, if we look not to his holy Spirit to *impart* to us the *Power of that Name*, and thereby make us *Partakers of his Divine Nature* (e); as he is no *Jesus* to us, unless he now save us from our Sins; nor *Christ* unless we be *anointed*, unless we receive that Spirit (f) which the World has not (*even yet*) received (g)—that he is no *Christ* unto us (for a bare *human historical* Faith can make him no more so than it can make *Julius Cæsar* so,—that he is no *Christ* unto us, unless we are enabled by the *Holy Ghost*, to call him so, unless we reap the Benefit of all his Offices, unless he be our *Prophet* to teach us inwardly (for this is the Promise to our *Gospel Day* (h); unless he be our *Priest* both to atone for our Sin, and cleanse us from it, or so to sanctify us, as to present us perfect (i) in himself to God his Father, having enabled us thro' the *mortal Power* of his *Cross* to sacrifice to him every unholy Temper and Affection: and unless he be also our *King* to reign within us (k), to destroy Sin Root and Branch; to judge the Prince of this World in us (l); to bruise his Head, subdue his Power; and make us trample him under our Feet.—Let us consider how directly contrary to the Appointment of *Christmas*, (which our *Church* plainly points out to be (as we have proved) *the serving and pleasing God in Newness of Life*, *the being daily renewed by the holy Spirit*;) our *Modern Celebration* of this *Festival* (for some Years) has been. And let us now and for the future (thro' God's Grace) keep the Feast by putting on the *Lord Jesus Christ*, and no longer occasionally make Provision for the *Flesh to fulfil the Lusts thereof* (m); knowing the Time, that now it is high Time to awake out of our Sleep—that the Night is

(e) 2 Pet. i. 4.

17.

(f) John xvi. 14.

(g)

—xv.

(h)

John vi. 45.

(i)

Col. i. 28.

(j)

Luke xvii. 21.

—xix. 14.

(k)

Rom. xiii. 14.

(l)

John xvi. 21.

(m)

far spent, and that the Day is at hand. Let us therefore cast off the Works of Darkness, and let us put on the Armour of Light : let us walk honestly as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness—Let us consider, that as fallen immortal Spirits our present Life is that blessed Time which God gives every Man for the Recovery of his Image, (by the New Birth) which we all lost in Adam—that unless this be attained ; unless our polluted Conception and Birth be done away by (what our Church makes the inward and spiritual Grace in Baptism,) the Death unto Sin and the New Birth unto Righteousness, Christ is for us born in vain—and that if none of the other precious Effects designed in our Lord's Mediation, and intended to be applied in the other Festivals and Ordinances of our faithful Church, for she has disposed all her Time to the Glory of God, and to the Remembrance of what he has done for her thro' Jesus Christ,—if none of these Blessings be wrought in us ; but that after such Expence of Love we are content to be fallen, content to be alienate from the Life of God ;—if after all that God in Christ has done for us, we are happy in our Corruption, happy in our Sins ; and since some Religion we must have (because our Fore-fathers also had some;) (n) we take up with a philosophic Religion, a barely natural or moral Righteousness—if thus fruitless we are, thus unrestored, thus unrenewed under such Means, such Means of Grace ; it is a melancholly Consideration to reflect, that Christ is also dead in vain for us. For so says the Apostle, I declare unto you the Gospel, which (having received, and standing or persevering wherein) ye are saved by : unless ye have believed in vain. A vain Faith indeed, that applies not (in the Day of Grace) the Blessings of atoning and restoring Grace ! And, that a natural, a philosophic, that is, barely moral Religion (its State,

(n) 1 Pet. i. 18.

alas !

alas ! generally speaking amongst the World's good People) without a Conformity to, or an Application of the several Parts of Christ's Mediation to our Souls, can be of no Service to us, is very plain from our being required to be born anew with Him, the being baptized into his Death, the being crucified with Him (Words of the same Import with his own, *deny thyself, take up thy Cross, sell all, lose thy Life!*) the Rising with Him, and such like. This and nothing short of *this, viz. CHRIST SACRIFICED FOR US, and CHRIST FORMED IN US, or CHRIST IN US THE HOPE OF GLORY* is the *Sum total* of the Believer's Righteousness. And to those, who look for another Righteousness, (even a Righteousness thro' the Law of God) *Christ is dead in vain.*

(27.) Once more. Let us consider, my Brethren, if we are Members of the Protestant Church, we hold no Place of Purgatory. And though the Spirit of our English Church (in particular) be departed for some time, together with that Gospel, from which she cannot be separate ; or from which when separate, she is but nominal, or has a Name only that she liveth. Yet hear, I pray you, (for though dead she yet speaks) what she says in this respect : " The only Purgatory " [or cleansing] wherein we must trust to be saved, " is the Death and Blood of Christ, which if we ap- " prehend with a true and stedfast Faith, THE SURE " TRUST AND CONFIDENCE THAT MY " SINS are FORGIVEN, it purgeth and cleanseth " us from all our Sins, even as well as if he were " now hanging upon the Cross *." Now, if (as " she says again) " in what State soever a Man " dieth, in the same he shall also be judged, whether " it be to Salvation or Damnation ; if unless our Sins " be washed away in this present World, we shall " find no Comfort afterward." If this be the Case, if this only be the accepted Time, if this be the Day of

* Homily on Prayer.

Salvation, if here especially we must be saved from Sin and its Wages, or never : how highly does it concern us, that we earnestly look after this great Change from Nature to Grace, Now even Now ? how necessary is it, that we recover our Strength [our original Likeness to God] before we go hence and be no more seen ? Before we go hence, where we shall have no farther Offers of Grace, no more Offers off the New Birth, but must die that Death eternally which we now foolishly (because we believe not) prefer before it.

(28.) O may these Thoughts make deep Impressions on our Hearts ! may the Power of God now accompany his Word preached, though preached in Weakness ! may we now be reproved of Sin, that we may be convinced of Righteousness also ! (a) may we see that we have hitherto with Adam been hiding our selves from God, and declining to hear his Voice, the Gospel of Salvation, of Peace and Holiness ! nay (in despite to God) covering over our natural Nakedness with the poor Fig Leaves of a Creature Righteousness (b), a bare Ethnic Religion, or a kind of Paganchristianism *. May He, who is the Light of the

(a) John xvi. 8, 9.

(b) Gen. iii. 7.

* *Pagan-christianism ! an odd Medley ! if such can be. Indeed, the Divine Christ itself (however the Name alas ! may) can no more comport with the Sin and Folly of the unrefined human Nature, than the Spirit of the Gospel can with the Air and Froth of outward Profession, the Formality of an almost Christian, the Pride of Life, or the Maxims and Policies of bare human Prudence. This Unction from above can never mix with the Desires either of the Flesh or of the Mind [Eph. ii. 3.] farther than as an outward Application or Medicine to purge and cleanse them ; or as the Sun may shine upon a Dunghill and receive no Impurity from it ; for what Communion hath Light with Darkness ? or what Concord hath Christ with Belial ? St. Paul joins τα θεληματα της Σαρκος και των Διαρογων, the Lusts or rather Wills of the Flesh, and the Wills or Devices of bare Reason unenlightened by Grace ; (he means the vain Deceit of Philosophy after the Rudiments of the World, in Pagan or Will-worship as may appear from Colossians the 2d) he joins them together as equally.*

the World, and who lighteth every Man that cometh into the World (though many close their Eyes against the Light, and will not see, and then impudently and blasphemously say, “God gives not Grace to all Men,

equally odious to God, as jointly composing that *Death in Treasures and Sins*, from which (he says in the Beginning of the Chapter) Christ quickens and raises his Believers; as in the 5th and 6th Verses.

But, indeed, that the Name or Shadow of Christianity may comport with the Power of the Devil, with the whole Kingdom of Darkness, is but too evident from the State of Christianity (as it was call'd) under the Dragon and the Beast, or the Beast and the false Prophet; the Imperial and Ecclesiastical Hierarchy of Rome; and in miscall'd Protestant Communities now; half (if not at all) reform'd: for such have a Name that they live and yet are dead notwithstanding the Purity of Liturgies, Articles and Homilies, neither preached nor conformed to. But too evident (I say this is, where the Power of the Gospel (Pardon and Holiness) is lost in the Form; where the Outside is so dress'd up that the Vital die away under our Hands; where the Dragon of a dead Morality is set up, and the Ark of God forced to give Way; where the Terror and Constraint of a Slave are mistaken for the Love of God, which (is the keeping his Commandments; in short where the Stress of Christianity is laid on any thing but JESUS CHRIST, AND HIM CRUCIFIED, or on any Thing but CHRIST JESUS, our Wisdom, our Righteousness, our Sanctification, and Redemption.

Paganism is the Religion of Nature civilized by Art or Education; or to speak with greater Truth (without Form, and void as it is) slightly breathed on by faint Gales from Revelation; for though magnified the Law of Nature be, all that is honest, that is even decent and decorous in it, is owing to this unbarred Source. If you would see Paganism in puris naturalibus, you must go amongst the wild Africans or Indians, who have never yet had any distant Tradition from the Gospel. And, indeed, where fallen independent Reason (for ye shall know of yourselves said Satan) has been civilized to the utmost by boasted Humanity, what a poor Figure has it made in the Mysteries of Mythology, in the impure Rites and Ceremonies of Bacchus and Venus!

Paganism is the Religion of Satan, that as it said in the Beginning, *Ye shall be Gods*, still continueth the Rebellion by Idolatry or Worship of Himself, some time in Stocks and Stones but now as odious (or more so) to God in the Will-worship, the Worship of a Human or Self-righteousness, the Worship of our Mirths and Works; and the carved Images made to the Pride of

Men,) or only damning Grace"—may he open our Eyes to see these Things in time ; least appearing, at the Hour of Death and in the Day of Judgment,

in

Life : the Likeness of Things in Heaven, being superceded by those on Earth, viz. our Self-will, Covetousness, Sensuality : which all the World, but the true Believers, who love God (because they have much forgiven them) with all their Hearts and with all their Strength : which the whole World (I say) fall down to, and spend the Blessings of God, (their Time, their Parts, their Health, Wealth, and Strength) in the Adoration of.

All this, (and for Form's Sake, to comply a little with a faint Tradition ready to die, says St. John which we have among us :) All this, when blended a little with the Name of the Gospel (as has been said) make up Pagano-christianism, or Gentile Christianity.

Whereas true Christianity is that *Wisdom that is from above*; *pure, peaceable, gentle, full of Mercy and good Works.* This holy *unction*, (says the wise Man) is the *Breath of the Power of God*, *pure Influence flowing from the Almighty, therefore can no defiled thing fall into her—she maketh all Things new, and in all Ages entering into holy Souls (for into a malicious Soul Wisdom shall not enter, nor dwell in the Body that is subject unto Sin) she maketh them Friends of God and Prophets.* Christianity then is something infinitely above the Power of Men or Angels, for it is the *Power of God to the Salvation of every Believer*: it is the *Power of God reducing Man to his Primitive Creation—reversing all that Malignity, all that Mystery of Ungodliness and Iniquity, that Satan inspired into Man's Soul with his, Yea baib God said ? making thereby his Faith, his Dependence, his Trust and Reliance upon God ; and filling him with a Self-complacency and a Spirit of Independence.* True Christianity is that *Anointing which we receive from God, that teacheth us all Things*, that is, sheweth *the Depth of Iniquity, that is in our own Hearts, and what Christ is to us in such Circumstances.* As it makes us *Partakers of the Divine Nature*, so it witnesseth the Work within us ; and whereas the Language of Pagano-christianism is, *Man shall be saved (for because it loves Sin, it looks for no present Salvation from it)*. *Man shall be saved from Hell, because he is rational, moral, honest, good : It ascribes all the Glory to God, and says, Man [the Believer] is saved from Sin, because Christ has died, and he has Faith given him [Phil. i. 29.] to believe it, Faith given him to confess Christ ; that is to receive Him in his Person and Offices ; his Jesus (Saviour) ; his Prophet, his Priest, his King : looking to his Cross to be emptied as well of his imagin'd Excellence, as of his real Corruption, the carnal Mind, with all its Affections and Lusts.*

in our fallen *Nakedness*, we (too late) envy the Bleſſedness of those, whom we see, (the Legion of Devils being cast out,) *cloathed and fitting in their New Minds* at the right Hand, — *cloathed in white Robes* (*c*) even the *Righteousness* of Jesus Christ, both *imputed* (*d*) to their Faith, and *inherent* (*e*) in their Natures; and so be forced to call out (in vain) on the Hills and Mountains to help out our scanty Cloathing, and cover us from the Wrath of God, from the Wrath of the now despised Lamb (*f*).

And without all Doubt here is the Mystery: It is the *Fooliſhness of the Cross*, that has from the Beginning made the *Difference* — that has distinguished between the *hypocritical* and *true Christians*: between them that love Christ above all, and therefore *sell all*; and those that love God and *Mammon* too, if it can be — It is the *Fooliſhness of the Cross*, (that is, *Christ the Power of God and the Wisdom of God*) that has made the Difference between the *called of God* (says the Apostle) and the *form Jew and learned Greek*, who (having other Dependences) would [*will*] neither listen to, nor receive the Call — that has all along distinguished between the *inward* and the *outward Church* — that has made the *true Church*, always a *confeffing Church* — that has crowned the *noble Army of Martyrs*, through the several Successions of the Church, the *Ephesine*, the *Smyrnean*, the *Pergamenian*, the *Thyatirian*, and the [present] *Sardian*: say the most enlightened Expositors of St. John's *Revelation* †. And indeed the Chataer of the *Church of Sardis* agrees exactly with such of the *Reformed Churches*, as are lapsed again into the *pisib Error of Errors*, and fallen from their own *Constitution*. To say no more; the *Cross*, which (was always *offensive*) it is, that has made *Believers suffer for his Name's Sake* — that has delivered to Death the *Outcasts of Men Peter, Paul, John*; the *Despised Afflicted, Tormented*; of whom the *World was not worthy*: the *Waldenses*, the *Albigenses*, the *Hussites*, the *Lollards*, the *Widliſſites*, our own glorious *Reformers*, and the (*nulli pietate sumda*) as glorious *Moravian Church*.

† See Dr. Henry More on the *Revelations*, or an Extract from Him, intitled, An *Illustration* of those two abſtruse Books, *David* and the *Revelation of St. John*. If the present (as they say) be the *Sardian Interval* of the Church; the general *Awakening* over *Christendom*, and the now *Offer* of the *Gospel*, are glorious Presages of the approaching *Philadelphian*, or *Millennial State*.

(c) Rev. vii. 9. (d) Rom. iv. (e) Ephes. iii. 17.
Gol. iv. 19. (f) Rev. vi. 16.

(29.) To conclude all. As the Joy as well as Sorrow of the World worketh Death (g), as I cannot rejoice in Appearance only, and not in Heart for the glad Tidings of this Day ; and as I shall not have another Opportunity of Rejoycing with most of you his Christmas again, or at least cannot rejoice as the World does on this Occasion ; I will rejoice with you now as becomes Believers ; and let us call on the extensive Communion of Saints and Angels, and vye one with another in praising God, and saying,

(30.) " Glory be to God in the highest, and in Earth, Peace ; Good-will towards Men ! we praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father, Almighty ! and that because thou didst give thine only Son to be Born as at this Time, to be Born for us, who by the Operation of the Holy Ghost was made Very Man of the Substance of the Virgin Mary his Mother, and that without Spot of Sin, in order to Make us Clean from All Sin. Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be unto thee O Lord most high, Amen, Hallelujah. Glory be unto thee O God most high, for that to us a Child is Born, unto us a Son is given, whose Name is IMMANUEL, Wonderful, Counsellor, the mighty God, the everlasting Father (b), the Prince of Peace, of the Increase of his Government and Peace there shall be no End ; upon the Throne of David, and upon his Kingdom to order it, and to establish it with Judgment and with Justice, from henceforth even for ever. Great and marvellous

(g) 2 Cor. vii. 10. (b) 2 Cor. v. 19.

" are thy Works, Lord, God Almighty, just and
 " true are thy Ways, O King of Saints. Now
 " come Salvation and Strength, and the Kingdom
 " of our God, and the Power of his CHRIST
 " for the Accuser of our Brethren is cast down, and
 " they overcame him by the Blood of the Lamb.
 " Therefore, rejoice, ye Heavens, and ye that
 " dwell in them, even ye that dwell in them by
 " Faith. Blessing and Glory and Wisdom and
 " Thanksgiving and Honour and Power and Might
 " be unto our God for ever and ever. Thou art
 " worthy, O Lamb, to take the Book, and to open
 " the Seals thereof, for thou only the Great Pro-
 " phet of God canst reveal the Father to us (i).
 " for thou was slain and hast redeemed us to God
 " by thy Blood, out of every Kindred and Tongue
 " and Nation; and hast made unto our God King
 " and Priests, and we shall reign on the Earth.
 " Worthy therefore, worthy, worthy, is the Lamb
 " that was slain to receive Power and Riches and
 " Wisdom and Strength and Honour and Glory
 " and Blessing. Therefore Blessing and Honour
 " and Glory and Power be unto Him that sitteth
 " on the Throne, and unto the Lamb for ever and
 " ever." Amen. Hallelujah.

(i) Mat. xi. 25, 26, 27. John i. 18.

E R R A T A.

PAGE 17, l. 1. dele without at the End of the Line. P. 4
 l. 32, read Receive him in his Offices. P. 52. l. 2. m
 Hence the Pride of fallen Reason. Ibid. l. 3. read the Rebellion
 common Sense (usually so call'd) in Matters of Faith. P. 52, l. 2
 in the Note, read, that Law written in the Hearts of all Men
 that Law of Right Reason. P. 40. l. 16. read spacious
 P. 43. l. 56. shining in. P. 52 l. 26 off the
 Margin for left in the Soul and Mind. Up
 in the General Plain of the Soul. P. 53. l.
 27 of the Margin dele &c. P. 54. l. 22
 at the 13th P. l. 1. 10. l. 20. for when

9. for
and are

*Unto the Angel of the Church of Ephesus, write,
&c. Rev. ii. 1.*

1. O Thou that dost the *Churches* bear,
 The Stars in thy right Hand uphold,
Who walkest now with jealous Care
 Amidst the *Candlesticks* of Gold;
2. Poor, guilty, abject Worms, to Thee
 In our *declining* State we call,
See thy degenerate People see,
 Nor let our *tottering* SION fall.
3. Our Works of *Faith* thou *once* didst know,
 Our patient Hope and *labouring Love*,
We would not bear thy *Romish Foe*,
 We dared, that *Anti-Christ* reprove.
4. We tried him by thy *written Word*,
 Through all his Snares and Fetters broke,
As *Satan's Successor* abhor'd,
 And cast away his *Iron Yoke*.
5. Him, and his *God*, and *Sin*, and *Death*
 We more than conquer'd through thy Name:
Thy *Witnesses* resign'd their Breath,
 And clapt their Hands amidst the Flame.
6. For their dear suffering Saviour's Sake
 Immoveable the *Champions* stood,
Nor fainted at the Rack or Stake,
 But *watered* all the Church with Blood.
7. Yet, O! how quickly, Lord, haft thou
 Whereof thy People to reprove!
Fallen, alas! thou feest us now
 We now have left our former Love.
8. Our Wine with Water mix'd, our Gold
 Is dim, our shipwreck'd Faith is dead;
No more our Tokens we behold,
 Our *Martyrs* all * to Heaven are fled.

* Even our Confessors, or *Witnesses* to the Gospel Truths in
the lowest State.

9. O! could we call to Mind the Grace,
 The glorious Grace from which we fell,
 Live o'er again the *ancient Days*,
 And do the Works thou lov'st so well!
10. O that we might through Thee repent,
 And timely turn to Thee and live!
 So should thy Grace our *Doom* prevent,
 Thou wouldst abundantly forgive.
11. Before thou dost in Vengeance come,
 Our *Candlestick* far off remove,
 And fix the unalterable Doom;
 O! let us weep, believe, and love!
12. Call on us by thy Spirit, call
 Yet *once again* our *Church* restore,
 Shew us thy Grace is over all,
 And lift us up to fall no more.
13. We then the *Power* of Faith shall prove,
 Nor shrink from *Persecution* near,
 But more than conquer thro' thy Love,
 Thy *perfect Love*, which casts out Fear.
14. Though Earth and Hell at once engage,
 And *Fiends* and *formal Saints* conspire,
 The *Synagogue* of Satan rage,
 And threaten us with *Racks* and *Fire*:
15. Bold shall we stand in thy great Might,
 For JESU'S Sake count all *Things Lost*,
 With Beasts, and Men, and Devils fight
 Beneath the *Banner* of thy *Cross*.
16. Make us but *faithful* unto Death,
 But arm * us in that fiery Hour;
 And we shall all obtain the Wreath,
 And die for *God*, / to die no more †.

* 1 Pet. iii. 16, 17, 18. —— iv. 1.

† Taken from Mr. Wesley's Epistles to the Seven Churches of Asia. Last Hymn Book.

